the LUTHERAN

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LEADERS

President-elect and retiring president of Women's Missionary Society

No. 4

OCTOBER 22, 1952

ENTS

Who's Lost?

IN A CROWDED STORE a mother let go of her little girl's hand for a moment as she paid for her purchase. When she got her change and her package she turned around to discover that the child had disappeared. A frantic search followed.

It isn't easy to find a little girl in a store, especially when her head doesn't come over the counter!

After 15 minutes that seemed like hours, the child was located, still in the large store.

"Where were you? You were lost. I couldn't find you!" cried the mother.

Unperturbed at the worry she had caused, the four-year-old replied, "I just went for a drink. I wasn't lost, Mother. You were lost!"

We're rightly concerned about the millions of children who are not enrolled in any Sunday school and receive no religious education. They constitute a real problem. But so do their parents. Those children could very well say, "I'm not lost, Mother (or Daddy). You are!"

—WALTER COWEN

The LUTHERAN — News Magazine of the United Lutheran Church in A

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VER PICTURE. Mrs. John B. Moose of Columbia, S. C., was elected last month as president the 100,000-member Women's Missionary Society of the United Lutheran Church in rica. She succeeds Mrs. Charles W. Baker who held the office six years.

No compromise in Germany

Protestants in Germany's East Zone will not compromise with communism, Bishop Otto Dibelius of Berlin declared last week. He addressed a meeting of the Synod of the Evangelical Church in Germany at Elbingerode in the Soviet Zone.

"For man's sake," the bishop said, "we must insist that the state has no right to rob a man of his existence merely because he thinks and speaks differently from what is desirable to the state. On this point the church will clash again and again with any totalitarian state."

Bishop Dibelius criticized the East German communist government for attacks on the churches, which he said had increased since West Germany signed a peace pact with the western countries. Interference with youth work, efforts to eliminate charitable work in hospitals and other welfare institutions and the proposal to abolish theological faculties in universities were cited as examples of Communist interference.

Released-time programs gain

In Kentucky and Kansas weekday church schools being held on released time won support last week. Despite an opinion by Kansas Attorney General Harold R. Fatzer that public school pupils cannot legally be released for religious instruction, such classes will continue in Kansas City, where they have been held for 30 years. School Superintendent F. L. Schlagle assured the local Ministerial Alliance and the Council of Religious Education that their program which now serves 10,000 elementary pupils would not need to be changed.

In Kentucky, constitutionality of the state's released-time religious in program was affirmed in an opini by Attorney General M. B. Holl

Want limit on foreign funds

Money spent abroad by the U ernment under its foreign aid should not be used to help groups, the Baptist Joint Comm Public Affairs said last week. T mittee asked officials administe foreign aid program "to exerc care in seeing that the same p of separation of church and sta operate in our country be observ expenditure of American money use of American property abro

While no specific complain listed, Dr. Joseph M. Dawson, the Baptist group, said that fo funds have been used to encou man Catholic pilgrimages to R aid Moslems going to Mecca, a pair a mosque in India.

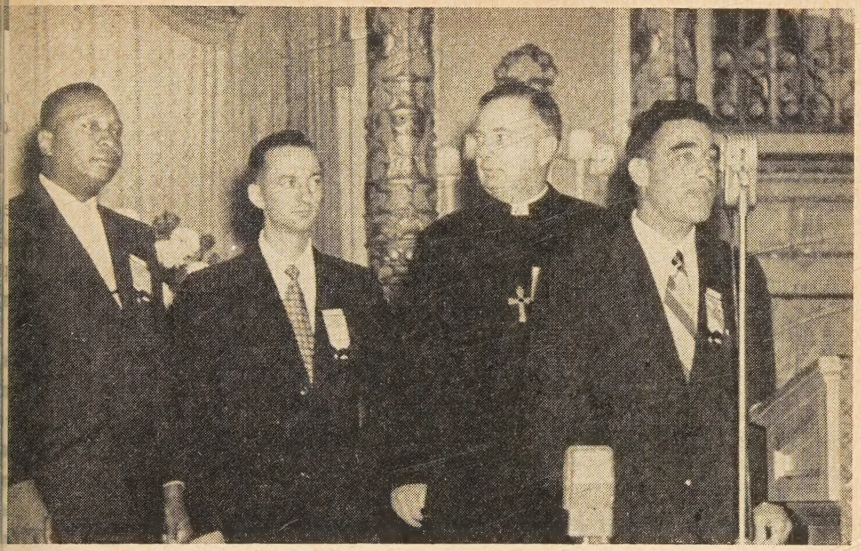
The Baptist group, however, the general purposes of the Po program and urged its extensio

Religion, psychiatry found in ac

Among Roman Catholics ther quarrel between religion and psy in child training and education, Robert E. Gallagher, director Catholic Charities Guidance Ins New York, said last week.

"Both religion and psychia pointed toward healthy norm development and one complem other," he said. "Prevention c quency and mental disturbance children and youth can only be plished by reaching and helping in the early stages of their di

ULCA CONVENTION REPORT FROM SEATTLE



ULCA's 34th Synod Is Welcomed Into Membership

legate Darnley Peterson and Secretary Merle Franke with Dr. Fry on plat-t Seattle as Caribbean Synod President Eduardo Roig addresses convention

ıries widened

the first time the United Lutheran ı in America includes in its mem- a synod outside continental States or Canada. An eager wel- was given at the Seattle convention . 8 to the Caribbean Synod, com- of 19 congregations in Puerto Rico Virgin Islands.

gates stood to register their unan- vote favoring reception of the tiny which resulted from a half-century sionary work in the West Indies. cts for the new synod include han multiplication of congrega- the islands. Puerto Rico may be- a training center for pastors to r among non-white groups in con- U.S., especially among fast- g West Indian immigrant groups hern cities. It may also turn out a center for producing Spanish- ge books and papers for use in church work in Latin America.

President Eduardo Roig, Mr. Darnley Peterson, and Secretary Merle G. Franke came to Seattle as representatives of the new synod.

Dangerous field

A handful of United Lutheran missionaries will be on their way before long to begin work half-way around the world in a steaming danger zone—Malaya. The new field, approved at the ULC convention this month, is attractive because it is dangerous, said President Franklin Clark Fry.

Communists have infiltrated the jungle villages, stirring unrest among the two million Malayan Chinese. All the tensions on which communism feeds are present in Malaya, Dr. Fry said. Missionaries shut out of China by Communist victories there may stage a "counterattack against enemies of the Gospel"

in the new field, where 99.8 per cent of the 6,381,000 population are non-Christian.

"When one door is closed, God opens another," said Foreign Mission Board Secretary Luther A. Gotwald.

Officers get vote of confidence

Resounding endorsement of its officers was given by the convention when all were elected for the next two years by majorities of better-than-landslide proportions.

Dr. Franklin Clark Fry, ULCA president since 1945, was returned to office for his fifth term, receiving 551 of the 572 votes cast on the second ballot. Dr. F. Eppling Reinartz, secretary since 1947, gained his fourth term by a similar majority. Because Dr. Reinartz was prevented from attending the convention while convalescing from a recent illness, the delegates suspended the rules to give him a rising vote of congratulation and send him wishes for complete and rapid recovery.

Elected as treasurer for the fi by a ULCA convention was Dr. E F. Wagner, president of New General Realty and Utilities C tion, who received 490 of 513 cast. Dr. Wagner has been t since last December when he was by the Executive Board to comp term of Dr. Henry Beisler.

Re-elected as editor of THE LU for the coming biennium was Elson Ruff.

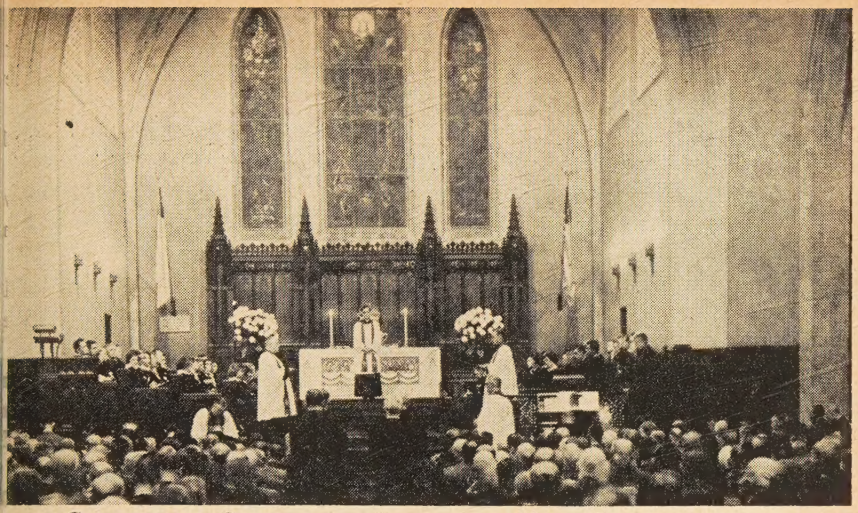
To serve as secretary pro tem convention, delegates by a una voice vote upon motion of D Scherer chose the president of t tral Pennsylvania Synod, Dr. Dw Putman.

Theme is Holy Spirit

Fifteen busses helped carry 2,000 delegates and visitors from town Seattle to University Tem the edge of the University of W ton campus) for the convention ing service.

ELECTED ULCA TREASURER
Dr. Edmund F. Wagner

RE-ELECTED SECRETARY
Dr. F. Eppling Reinartz



CONVENTION OPENS WITH SERVICE OF HOLY COMMUNION
Nearly 2,000 crowded the church

n the Holy Spirit works through urch he makes no distinctions of r social condition, for God calls n, they heard Dr. Fry declare in mon.

e Holy Spirit has become either an on or an omission with the es and sects of our day," said Dr. God's Spirit is not given to make r," said the president, quoting letter to Timothy, "but for power, id a sound mind."

ere are some things we ought to id of. We should fear ourselves, ve let ourselves and our little pur- eclipse God. We should fear the y which prevents us from going d in the accomplishments God ex- We should fear God.

we should go forward boldly e God gives us His spirit for " the president continued. "Some allies have cemented themselves church in recent years, using the to help protect what they call the quo. Yet the church is called for y purpose of changing conditions that need to be changed and of bringing the world into line with God's purposes."

Revised Standard is recommended

It took an hour and a half for the Seattle convention to decide it would like to have the Revised Standard translation of the Bible used for the Epistles and Gospels of the church year in the new service book to be published in 1955. The vote was 343 in favor, 198 against.

Before a choice between the Revised Standard and the King James translations was put before the delegates, two other proposals were debated and voted down. One was that both translations be published in parallel columns in the new book. The other was that the lessons should not be printed in the book.

Dr. Edward T. Horn III said he hoped the United Lutheran Church would not take an action (in recommending the RSV) "which it would regret five years from now." "The full stature" of the Revised translation "is not yet known," he said. Dr. Harvey Hoover called the new translation "a very tentative ver-

sion." Dr. Luther D. Reed said the unity between the language of the liturgy (drawn from the King James translation) and the lessons should not be "thoughtlessly destroyed."

Dr. T. A. Kantonen said the whole doctrine of the Word of God is involved in considering the reading of Scripture in the churches as an art form. To continue to read in the Epistle for the First Sunday after Easter a sentence which it is now known got into the King James translation through a mistake in copying the Greek text is "a pious fraud," he said. Dr. Clarence C. Stoughton said he thought people needed to be shocked by hearing Scripture in unaccustomed language.

Action of the convention was to "instruct the Committee on Worship to request the joint Commission on the Liturgy and the Hymnal to have printed in the new Service Book the text of the Revised Standard Version as that of the stated lessons for the day."

No control over worship

United Lutherans split almost 50-50 at the Seattle convention on the question of whether a new "Committee on Worship," which now replaces the Common Service Book Committee, should have authority over "all matters pertaining to the worship of the Church, including liturgical forms and hymnals which bear the imprint of the Church or of any of its Synods, Boards, and Agencies."

First attack upon the proposal (which came to the convention from the Executive Board as a recommended by-law of the church) was against inclusion of the words "Synods, Boards, and Agencies." It was argued that this would require submitting Sunday school pageants and all similar material to the committee for approval. The convention voted decisively to strike "Synods, Boar Agencies" from the proposal.

Second attack was on the wo proval." It was proposed that softened to "guidance"—so the would stipulate that "all matters ing to the worship of the Churc be referred to the Committee fo ance." Delegates voted 226 to cut down the Committee's auth "guidance." A move to reconsi decision was defeated 172 to 25

"Linguistic synods" win

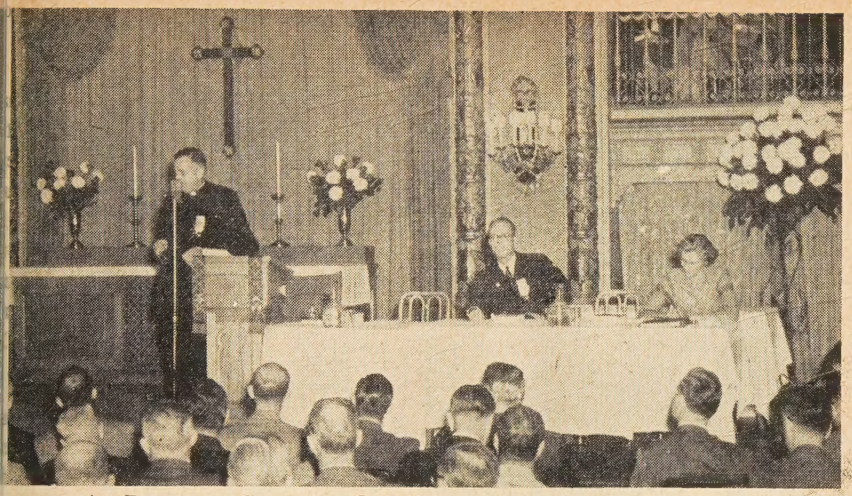
Two United Lutheran synod once consisted largely of Gerr guage congregations—the Midw Wartburg synods—are on the sa ritory as other ULC synods, e in Illinois, Kansas, and Nebraska had been several times recentl these synods wished to organize language congregations, but no procedure existed for clearing the with the other synods on the sa ritory.

The ULC Executive Board s procedure, requiring a linguisti to "transmit through the officers ULCA an official request to th synod on whose territory the site proposed new mission is to be l

Strenuous objection to the pr came to the Seattle convention fr west and Wartburg delegates. T vention voted to tone down the policy. Instead of transmitting requests, the linguistic synods wi quired to "work out an unders through the officers of the ULC the other synod on whose territ site of the proposed new mission located."

Pensions will increase

United Lutherans would like the minimum pensions of retired



AS BUSINESS SESSIONS GOT UNDER WAY AT SEATTLE
Fry is presiding and Secretary pro tem Dr. Dwight Putman is at the table

900 a year, and wish they could stors' widows more than $450. se amounts seemed as high as the can go with the income it expects next few years.

ng pensions to the $900/$450 as approved at the ULC convens month without opposition. This m (beginning in 1954) will be eed only to parsonage families ve enrolled in the church's cony pension plan. Pensions for will be less.

convention asked its Pension o report in 1954 on the prospects ing the minimum to $1,200 for pastors and $600 for widows.

eattle there were favorable re- the operation of a new "Family on Plan" which provides cash t of $3,000 in case of the death stor under age 60 who had been in the plan. Pastors aged 60 to insured for lesser amounts. The especially intended for families ounger pastors who have not had nity to build up substantial re- the Contributory Pension Plan.

Stewardship awards announced

"Young people of the world feel that the hope for peace lies in a free and Christian America," Everett Mitchell, nationally known radio personality, told 1,200 diners at the banquet of the Lutheran Laymen's Movement. Dr. Mitchell, prominent in the work of the LLM, described his recent world tours.

To Miss Eileen Kathryn Kettler, a nurse who is a member of Lake Park Church, Milwaukee, and to Richard Clarence Stiffler, member of Bethany Church, Altoona, Pennsylvania, went the first "Stewardship of Life" awards. They were selected from a list of 93 nominees as the young man and woman who in the opinion of the committee of judges best exemplified Christian stewardship.

The awards of $500 each were made from a fund given last year to the Laymen's Movement by Mr. Mitchell. Similar awards will be made annually.

Certificates of honor were given to Sonia Eleanor Lind, Hempstead, New York; George Ebling, Philadelphia; and Harold Heckler, Telford, Pennsylvania.

Laymen's Movement membership

BANQUET SPEAKER MITCHELL
"It's a beautiful day in Chicago"—but there's tragedy in a world without Christ

stands at 1,297 according to announcement made at the dinner. Members of the group pay a minimum of $100 yearly. Their funds now underwrite the entire stewardship program of the ULCA.

Also honored at the banquet, although in their absence, were Dr. Henry Beisler, former ULCA treasurer, and Dr. S. Frederick Telleen, treasurer of the Board of American Missions and of the National Lutheran Council.

Office of ministry is defined

The ULCA spelled out in detail its idea of the ministry in a 10,000-word theological statement approved by the convention with only minor changes. The ministry, it said, is an office which the church establishes for the orderly fulfillment of its responsibility in preaching the Gospel and administering the sacraments. It is not an order into which a man may be ordained for life. If for any reason he ceases to do the work of a minister, he ceases to be one.

Need for the statement arose wide variations have developed synods in practices concerning th istry. Pastors called as profes church colleges or state universiti retain their clerical standing, a their work as teachers is practic same as that of non-clerical co on the faculties. Men have beer by industrial corporations as ch among the workers. About one of the 3,900 ULCA clergymen active in the parish ministry, a this figure includes the aged and d

Guiding principles set up

Although the 34 ULCA syno freedom to determine their own p regarding ordination, the con agreed as a guiding principle that considering acceptance of some outside the church organization consult the president of his syn not accept the position until he h called and assigned to it by a syn ULCA itself, or a board of the To become a college professor a man might be called by the Bo Education. To become an arm lain, he might be called by the c Board of Social Missions. In any would remain under the jurisdic the president of his synod and annually on his work.

The report encouraged placem ministers in a wide variety of po side the church. "The church mu itself open to sending her ordain isters wherever there is need for th and sacrament," it said, "into in education, government." Wher positions require the services of m theological and ministerial traini tors are justified in accepting pointments and need not forfe ministerial standing.

orld News Notes

ding in Korea

ally it isn't until a war is over that truction begins. But with the third of fighting looming ahead in United Nations officials say the as come to help the South Koreans l their homes and get their farms dition to plant in the spring.

econstruction fund was pledged by ions in 1950. The U.S. promised million of the $205 million total. e money was not put to work be- of the uncertainty of the situation. y leaders did not want recon- on agents to get in their way while ere busy with warfare. Now they hanged their minds.

inimum relief during the last two has merely kept multitudes of Koreans alive in their misery. ave grown sullen and no longer ho wins the war. Health condi- ave improved, as army medical have waged a successful cam- gainst typhus, typhoid, diphtheria, er diseases. But many people are and homeless.

ilding homes and reconditioning may bring hope in a weary land.

ated schools before Court

ll take the wisdom of a half-dozen ns to reach a good decision in the e U.S. Supreme Court must con- is fall. The court held hearings ek on cases appealed from lower in Kansas and South Carolina, g up the question of whether tion of races can be enforced in schools under the terms of the nstitution.

890 the court said segregation in is constitutional if each race has educational provisions. Negro groups now argue that the fact that they are kept in separate schools deprives them of equality.

Some Southern states are studying plans for turning over their public schools to private management in case the court decides against the present arrangement. South Carolina will vote Nov. 4 on revising its school laws, permitting churches and other institutions to take over the schools. Kentucky officials say they will "yield gracefully" if the court bans segregation.

Copyright question again

In one matter the United States had never been a good neighbor to the rest of the world. It had stayed outside the international copyright agreement which protects books, films, and other literary or artistic creations from unauthorized reproduction through most of the world.

The American printing industry has managed to block the U.S. from entering the international agreement. It fears that English-language books, printed abroad, would flood the American market and damage printers' business at home. The U.S. grants only a five-year copyright on an English-language book unless the book is also published in the U.S. during that period.

An attempt to bring the United States into a new international agreement will be made at the next session of Congress. The agreement was completed last month by representatives of 40 nations. Mr. Luther Evans, librarian of Congress, signed for the U.S., hopeful that Congress will ratify the treaty. If not, other nations are prepared to deny U.S. authors and artists the right to copyright protection of their workers in other countries.

SEVEN YEARS AGO 50 nations met at San Francisco and organized the United Nations, signing the Charter on June 26, 1945. A month later, the U.S. Senate ratified the Charter. By Oct. 24 enough other nations had ratified to bring the UN officially into being.

In most of the member countries, Oct. 24 is observed as United Nations Day. In cities and villages throughout the U.S., there will be community celebrations, school programs, speakers at club luncheons, prayers in the churches. A feature this year will be UN birthday parties at which greetings and gifts will be sent to groups and individuals in other parts of the world.

Undertone

UN Day speakers will stress the value of international co-operation and the achievements of the UN in its first seven years. In the background will be the uncomfortable fact that there is a rising tide of distrust of the UN in the United States. Attacks on the UN and criticism of U.S. participation have become louder and more frequent in the past year.

One reason is the deadlock in Korea, both in the fighting and in the armistice negotiations. Many people who cheered the U.S. decision to meet force with force in Korea—and who welcomed UN backing—are looking now for a scapegoat. The price we have paid has blurred the fact that nations banded together to block aggression, and that the pre-World War II pattern of the invasion of Austria and Ethiopia was not repeated successfully.

A more subtle form of opposition to the UN is the criticism of the Covenants on Human Rights which are now being drafted. Fear that state and national sovereignty may be limited by i tional agreements has led to a mo to limit the treaty-making power federal government. The simple is that treaties and covenants do come effective until they are rati the Senate, and that any valid c of such agreements is sure to b considered there.

Progress

A pioneer step such as the for the UN is taken in a glow of ic But the tough realities of world bring unforeseen problems to whic are no easy solutions. As the crusade meets with only partial a reaction of gloom sets in. W be careful not to let our disappo make us turn our backs on the international co-operation.

Even during the impasse in Ko UN has chalked up some achievements. Here are some of ward steps taken during the pas

1. The General Assembly est a Disarmament Commission to the possibility of reduction of arm by all the great powers.

2. Technical assistance to u veloped countries was expanded, countries pledging $18.8 million i

3. Libya, a former Italian col came an independent state by UN

4. A commission was appointe vestigate the possibility of holdi elections in all of Germany.

5. The Children's Emergency expanded its work in Asia and programs of child care and fee Africa and other parts of the wo

—ROBERT E. VAN DI

ı Shines in Berkeley

Outlook is bright for theological school which opened its doors his fall. West Coast Lutherans will train their own pastors now

MAN IN CALIFORNIA was positive utherans should have a theological ry somewhere within sight of the Ocean. The man was Dr. James som, president of the California He had been struggling for years ıe problem of finding pastors for w congregations rapidly springing istence.

emed certain that the population West Coast states would continue v fast. Raiding eastern synods in of pastors for California was stren- nd uncertain. It would be better West to train pastors on its own y, Dr. Beasom argued.

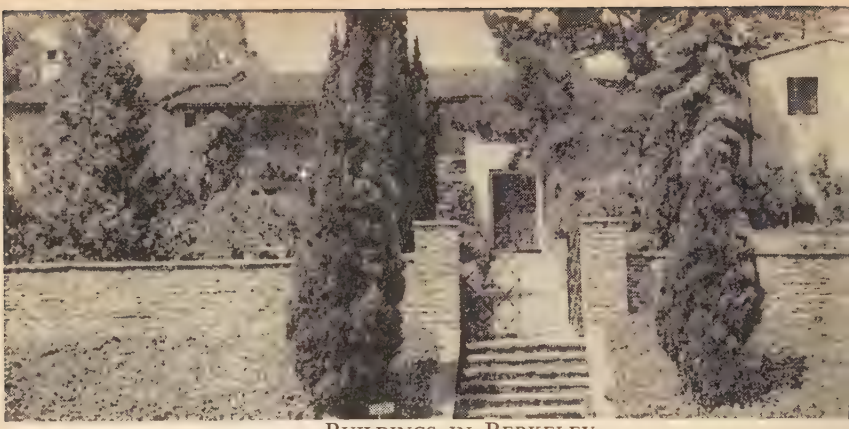
think of the big investment re- Think of the high maintenance These were objections Dr. Beasom heard when he talked about his idea. But Californians agreed with their president that a seminary should be begun.

PEOPLE IN THE Pacific Synod (mostly Oregon and Washington) fully agreed with Dr. Beasom. A tiny seminary had existed on their territory, beginning in 1910, first in Portland and later in Seattle, when West Coast congregations were few in number and unable to support a school. It finally closed in 1934, but $63,000 in assets had been stored away for a new beginning some day.

Pacific Synod Lutherans agreed to unite with their friends in California in the seminary project. A location around San Francisco suited both groups, it was decided. Incorporation papers were se-

PROSPECTS ARE FINE

Seminary President Charles Foelsch (left) gives report on opening day to . Sawyer of Vancouver, British Columbia (president of the seminary board) Rev. Paul Romeis (assistant to the president of the California Synod)



BUILDINGS IN BERKELEY
Large substantial residences were converted into a school

FIVE ACRES OF GROUND
Site is big enough for future building

cured in 1950, long before any buildings, teachers, or students were in sight.

A year later the right place for the seminary was found. Two estates in the Berkeley hills overlooking San Francisco bay provided spacious buildings and grounds for a school. They were purchased for $144,500. Californians launched a $250,000 appeal to help pay for adapting the buildings for the new purpose. Pacific Synod congregations turned over their $63,000 and promised further support. From the "Spec fund received in the Christian Education Year appeal the new s received $102,040.

LAST MONTH THE SEMINARY its doors for its first students. La the president of the new scho Charles B. Foelsch, was inaugurat Franklin Clark Fry was the

Twenty-five students have e most of them West Coast reside

from the East who wish to prepare nistry in the California or Pacific . Four professors were on hand opening day: Dr. Foelsch . . . Dr. odore Bachmann who once taught at Chicago Seminary and more recently at Luther Seminary in St. Paul, Minnesota . . . Dr. Gerhard Lenski of the American Lutheran Church . . . Dr. Harry J. Mumm.

FIRST DAY IN SEMINARY

ssor Mumm writes Greek on blackboard ("In the beginning was the Word")

STUDENTS ARE HAPPY

Professor Bachmann outlines course in church history

Luther is in the Movies

Feature picture now being made in Germany under c
auspices will be ready for exhibition here early in

ON A COUNTRY ROAD outside the village of Rambach, Germany, on Aug. 4, movie camera and sound equipment recorded the first scenes of the dramatic motion picture being made by the Lutheran churches of America on "The Life of Martin Luther."

Farmers, townsmen, and tourists gathered from a wide area to watch the Lutheran film group open its production work with prayer and scripture reading and then proceed to film such episodes as Luther's journey to the great debate with Eck at Leipzig and the abduction of Luther by the knights of Duke erick.

The film, tentatively titled *Mar ther,* is being made by Lutheran Productions, Inc., a company for the project by the National Li Council of U.S.A. and five Lu Church bodies of America: the can Lutheran Church, Augusta theran Church, Evangelical L Church, the Lutheran Church—M Synod, and the United Lutheran C

THE DECISION of the directors

MAKING UP LUTHER
MacGinnis gets ready to face movie camera

the film in Germany so that, as far ɔssible, scenes might be photo-ed where Luther lived and worked. ɔ such places have been destroyed mbing or are located behind the Curtain which splits Germany, ap-ate churches, castles, houses, and have been selected in other areas. st of the episodes of the Luther are being filmed in the monasteries wns of Maulbronn and Eberbach he cities of Rothenburg, Regens-and Eltville. Other scenes are be-ade in the AFIFA studios, Wies-, where the pope's chambers, Lu-room at the Wartburg, and rooms uther's home have been recon-d. A two months' shooting sched-is planned. It is expected that the ill be released in America early ear.

produce the film in Germany, Lu-Church Productions, with the co-ion of the Lutheran Church film in Germany, formed a German ofit corporation—Luther Film .H.—to handle the project under rection of a board of managers ing of Dr. Oswald Hoffmann, sec-of Lutheran Church Productions; Endress, executive secretary; and ul Kollmer, a German representa-from Hilfswerk. Dr. Johannes acher, executive secretary of Mat-ilms, was appointed executive sec-of Luther Film GMBH. Dr. Hoff-is director of public relations of utheran Church—Missouri Synod, Ir. Endress is secretary of stew-and the Lutheran Laymen's ent of the United Lutheran in America.

DUCTION WORK is being handled utheran Church Productions by deRochemont Associates. Lothar

HENRY ENDRESS
Movie maker

Wolff, producer assigned to the project by Mr. deRochemont, has provided Luther Film GMBH with a cast and crew consisting mainly of German personnel. While the head cameraman, Joseph Brun, for example, is an American, his entire crew of assistants is made up of German technicians. The electrical, art, costume, and construction departments consist wholly of German personnel.

The film director, Irving Pichel, is the well-known American who made *The Moon Is Down.* Allan Sloane, script writer, is serving as dialogue director. Charlotte Wanamaker, wife of the well-known American stage actor-director-producer, Sam Wanamaker, is serving as speech coach to accommodate the accents of the actors brought together from various parts of Europe.

After dozens of actors were interviewed and screen tests were made in the United States, England, and Germany, the man chosen for the Luther role was

STREET SCENE
16th Century Germany

the well-known English actor, Niall MacGinnis, who not only looks like Luther but portrays the role with great sensitivity and understanding. The characters, Melanchthon and Carlstadt, are played by the English actors, Guy Verney and Alastair Hunter. Spalatin is the French actor Pierre LeFevre. The knights, nobles, monks, various "bit" players and extras are German. Cast and crew quickly developed into an international group working from 14 to 16 hours a day to provide a first-rate film on the life and work of Martin Luther.

EACH AREA OF WORK in the production of this film has its own drama. The costumes for the nobles, knights, and townsmen, for example, were brought to the Luther film project from the salt mines in Kassel where hundreds of robe of armour, gowns, hats, spear swords were saved from destruc the terrible bombings of World Herbert Proberger, wardrobe exp designed and has made new ga for all the leading characters. T over-dressing, a common failing tume films, Proberger prepared sir costumes after he and his assistan fully studied clothes design of th century and the requirements Luther film.

Fritz Maurischat, art director, crew visited many towns of the area in Western Germany and th ommended the locations to the fi ducer, director, and the represe of Lutheran Church Production of the locations, for example, former monastery at Maulbronn. the period of the Reformation it the evangelical movement and t used as a Lutheran seminary. Ma will be used for the film episo Luther as an Augustinian monk.

The interior of the former m church at Eberbach, now an building preserved by the stat historic landmark, will be recon as the church at Wittenberg. Th meeting hall in Regensburg, st served with its banners and t will be the setting for the pres of the Augsburg Confession, a L statement of faith and the basis first official recognition of Protes No location was found to match in which the Diet of Worms wa Under the direction of Mr. Mau this room was reconstructed AFIFA studios in Wiesbaden.

SPECIAL LIFE-SIZE PLASTER m saints were made in Berlin for t duction. They have been used

ch reconstruction of the Witten-
Church and will also be used to
the smashing of statues during
asants' War. For long shots of
berg, a huge model of the town
ade.

inal Luther documents, imperial
s, and church records have been
ited for use in the film story, or
been copied in English following
iginal 16th century format. Lu-
pamphlet on the "Freedom of the
an Man," for example, will ap-
n English but will look exactly
e original German document. So
cally and accurately has every-
been done that tourists who view
n production work are taken by
e.

a restaurant in Rothenburg, for
le, an American schoolteacher
nted to another tourist that she
ocked to find that the town was
itheran.

several walls and doors," she
someone has scrawled 'Death to
the Saxon Hus!' "

of the film technicians quickly
r that over 80 per cent of the in-
its of the Rothenburg town really

AUTHENTIC BACKGROUND
Attention was given to details

were Lutherans and that the wall markings were merely props for some scenes for the Luther film!

THERE SEEMS TO BE A LOSS of the sense of moral law and moral reality. We are encouraged to believe that hatred will pay a big dividend and lying will bring no bad results. It seems to be true that a vast number of people are caught in the flood of doubts concerning retribution for the practice of immorality. We think we can use the sword and not fall by it . . . We begin to talk blithely about our use of a hydrogen bomb in the next war, though it was only a short time ago that we agreed an atomic bomb must never be used again. And we were outraged that any nation should believe for one minute that we could not be trusted with it. We have drugged ourselves into believing that God does not make the same demands on us that He makes on our opponents.

—From *With Singleness of Heart* by GERALD KENNEDY (Harper)

The Governor Puts Faith to Work

By CARROLL THOMPSON

Nebraska's executive, Val Peterson, is a Lutheran layma believes public officials should make sure God rules thei

MARTIN LUTHER once said that the human will is like a horse which both God and Satan are trying to ride. One of his twentieth-century followers took up this thought the other day and applied it to the matter of good and evil in men in government.

Val Peterson, United Lutheran churchman and governor of Nebraska, spoke frankly and sincerely as he leaned forward in his chair, looking at me across his big desk, covered with statues of elephants. (They are not to show his Republican political sentiments, he says. He just likes them.)

Public officials, Peterson said, face the same battle between good and evil that men in all times have faced. But that is not to be their excuse for evil-doing. Rather it means that they must work extra hard to put the burr under Satan's saddle on their will. Because of the trust placed in them by the people, Peterson believes, public office holders have a special reason and responsibility to see that God, not Satan, is the rider of their will—that God, not Satan, holds the reins on their life.

FROM THERE HE WENT ON to outline what a Christian thinks and does when he gets into a place of public trust, an important place like the governor's chair. And I was greatly pleased at the man's sense of gratitude for his Christian training, and for his willingness to tal out of a busy schedule to talk w about it.

When I arrived in Lincoln it to me he probably would not be keep the appointment he'd made man from THE LUTHERAN. Linc an excited town that day. Dwight Eisenhower, on his way cago for the Republican Nationa vention, had made a sudden cha plans and was scheduled to speech on the capitol steps ear evening. Governor Peterson h rived in town the night before fr governors' conference. He'd ha three hours sleep. There was the to arrange, a tour of the capitol Eisenhower party, interviews, p radio commitments.

But in spite of all this, the g kept his appointment with me eve the carpenters were busily ham away on the capitol steps, putting platform from which Eisenhowe speak in two-and-a-half hours.

This alone told me what Val P later repeated in his office—tha Christ means much to him, as g and as a man. And his fellow Lutherans count, too.

EVEN A SUPERFICIAL GLANCE at son's record as three-time gover the 1,300,000 people of N shows how much the church is thinking. His speaking schedule, stance, shows that he takes time

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Mr. Thompson is at Midland College as publicity director and instructor in journalism.

GOVERNOR PETERSON

before many small, non-political
Looking over the list of speeches
a dedication at the First Baptist
, Lincoln; a Danish Brotherhood
t address at Omaha; commence-
ddresses at tiny Nebraska high
like Friend and Beemer; and ad-
before father-and-son banquets
ny out-of-the-way towns in the

governor, a member of the Lu-
Laymen's Movement, recently
special effort to attend an LLM
Omaha. There he gave personal
ny about his faith and helped en-
ee new members for the Move-
He followed that up with an un-
nted personal-letter appeal to
0 fellow Nebraskans, asking them

HOW DOES A GOVERNOR put his
work in the business of being
or?

"Just like anyone else," Peterson told me. As he began enumerating ways I felt as though he were telling me something he had learned by rote from good parents a long time ago.

"Simply refuse to do anything dishonest. Don't take bribes, or gifts. Don't engage in character assassination. Be truthful. Remember a public office is a public trust."

But it's not always easy for a governor to put his Christian principles to work.

TAKE THE CASE of organized gambling in Nebraska, for instance. Nearly anyone in Nebraska can tell you that Peterson is the man who stopped illegal gambling in the state. That meant putting the axe to carload after carload of slot machines, dumping cases of punchboards into the fire, closing smoke-filled, backroom card games, and raiding dice games in clubs and casinos over the state.

It also meant cutting off a huge supply of state revenue that was helping run the traditionally thrifty, pay-as-you-go Nebraska government. It meant, too, less profits for night clubs and taverns, setting powerful men against the governor. But the laws were enforced because he saw it as his duty.

"A man can't be a good public official without being at all times cognizant of the Christian background of our country," Peterson said. Then he re-emphasized again that you have to put your faith to work every day.

His Christian faith has been a fortress of strength to him, he says, in his job of serving the people of the sprawling prairie state since 1946. Peterson believes it gives him an automatic reaction for the right if he has to choose between good and evil; a kind of rule of thumb to which he constantly refers, consciously or unconsciously.

This shows the importance of Chris-

tian teaching and training for young people, the governor says. He believes such training in churches and schools is the foundation for a Christian life.

SILVERY-HAIRED, 49-year-old Val Peterson wouldn't talk about corruption in government. He emphasized the positive side of our national life instead.

"There is much more good than you think," he said. "That good is the basis of a faith that propels most of our life. Today we do business, we accept information, and we make plans for life on faith that is born of our Christian way of life. That has not always been true," the governor says.

Christianity is basic in a democracy. The teachings of the two are parallel, Peterson maintains. That's all the more reason, he says, why Christians should be actively interested in government on all levels.

"If people of decency and honor do not enter political life they may one day be governed by those who will use government for their own ends," he says.

PETERSON'S GRANDFATHER was an Augustana Lutheran pastor and one-time president of the Augustana Synod of Nebraska. The governor was confirmed in the Augustana Lutheran Church in Oakland, Nebraska, where his father was a Sunday school teacher. His father was Danish; his mother Swedish.

Peterson taught grade school, was a high school teacher and coach, then University of Nebraska teacher, and finally bought a newspaper in Elgin, Nebraska. He edged into politics from newspaper publishing, and managed the successful campaign for U.S. Senator Hugh Butler in 1940. In 1941 he became secretary to Nebraska Governor Dwight Griswold. He left in 1942 for 44 months' service in the Air Force and returned to wage a successful campaign for the gov chair in 1946. He was re-elected i and 1950.

This year Peterson did not se governor's chair again, choosing for the Republican Senatorial r tion instead. And oddly enough, the man with whom Peterson into state political life who defeat and kept him from entering the r political scene in a more comm manner. Running against Senator Peterson was defeated last spring. son will serve as governor until J 1953, when his third term ends.

VAL PETERSON has made enem cause of his forthrightness in doin he thought was right. But he has lot of friends, too. Lester Walke lisher of the Fremont *Guide and T* says of him:

"He proved to be a good loser senatorial primary election. His of character was apparent again he refused to deal in personaliti recent highway conference. Son had opposed his highway progr the detriment of the state, insis trying to open up the old politica at the meeting. Let's look forw getting better roads; let's forget p ferences and work for the good of one concerned, Peterson said in

That is how many Nebraskans Peterson. They know he is a Ch

High above the door of the fr trance to the capitol at Lincoln words are carved in stone: "The tion of the state is watchfulness citizen." Inside, two doors to th sits a governor who learned a lo salvation from his Lutheran gran As you talk with him and hear record, you know that God has grip on Val Peterson's will.

A Minister in the Family

By DOROTHY C. HASKIN

tudying Greek seemed important at the seminary, but when agedy struck only simple words of comfort were needed

STOOD IN THE air-conditioned n, staring out of the window. hing looked as it had before he me. The row of cotton pickers' still stood stark and dry under the ing sun. Half-clad children and ogs played in the dirt in front of acks. When he was a boy he had with the children; now he had ed from his first year at seminary ie hope of helping them.

as good to be home—to see his r. She stood in front of the sink, cutting up a freshly killed chicken. ed her bright flowered dress, the aves of her grey streaked hair, and ik flush of her cheeks. "You look ung to have had three children," l.

e," she corrected automatically.

WONDERED why she had corrected Oh, he knew of the baby who had t birth, and a boy who lived to be But he was the youngest. They before his time and didn't seem him. Yet she had been so quick tion them!

mother put some flour in a paper ut the pieces of chicken in it and it. As she worked, she explained, the pickers' children in the front for Sunday school each Sunday you were away."

nodded. To his mother, his fath- vnership of the ranch only meant ter responsibility to those who l on it.

"I thought now you were home we could have church in the front yard for the parents."

HAL'S EYES GREW bright and he enthused, "The Greek of the New Testament is thrilling. For a sermon, I could take one word and trace it through every passage."

Amy turned up the flame on the butane gas stove and dropped the chicken, piece by piece, into the sizzling fat. "That's nice to know, but I doubt if the study of a word would seem important to the men and their wives. They work hard."

"But it's fascinating," he insisted, disturbed by her casual attitude toward his knowledge. As far back as he could remember, his mother had wanted a minister in the family. His older brother hadn't felt called. When Hal had, he was glad that he could fulfill his mother's hope. And here she was, turning aside his hard-earned knowledge as if it were unimportant.

There was a light tap on the back door.

"Come in," his mother called.

A YOUNG MAN, in a pair of worn jeans and old shirt, stepped slowly into the kitchen. The sun had turned his skin a reddish color. His cheeks were sunken, his chestnut hair uncombed, and there was a look of pain in his eyes. Too much pain, Hal thought, for one so young.

"Hello, Tom. Hal, this is Tom Bradon," Amy introduced. "He's one of the new workers. How's Flo?"

Tom swallowed and stared at the linoleum for a full half minute before he answered, "That's why I come. I heard that your son is 'most a minister."

Hal shoved a chair toward him and said, "I am. That is, I'm trying to become one."

"Our baby came last night. Some of the women helped Flo and she is as well as can be expected. But it's the little one." He turned his thin, drawn face toward Tom with an expectant look in his eye, as if Hal knew the answer to the questions in his heart.

"I held the mite in my arms and walked across the cabin a couple of times, but that was all. I come to see if you'd talk to Flo and preach the funeral."

"Of course, I—" Hal thought of his book of outlines to use at different services, and suddenly wondered, what good are outlines? What does a minister say to a man whose first baby has died? What comfort could I give at the grave of a baby? Hal stared at bewildered Tom and found he had nothing to say.

AMY WIPED HER HANDS on he and put her arm around Tom's sh "My second child was only with hours. Then the Lord took he Himself. We were always thank those hours. She was so dear. He *is* Amy. We wanted her to h prettiest name possible and my h thought my name was pretty."

"Yes, ma'am, it is," Tom an his face looking a little relaxed.

"What did you name your littl

"Why, we didn't name her. It pened so quick like."

"But you must name her."

"Sure, ma'am. We had kind o for a boy but this little one was as any boy and I had said if we girl we'd name her after my ma call her Mary."

"MARY IS A BEAUTIFUL name know your little Mary is beautifu

"Is?" he questioned.

"Yes, is. And mind you, don't me hear you say you had a babe have a baby. Yes, I know she is Lord, but that is a very real place Let's go tell Flo about the baby's

"Yes, ma'am. Let's."

Hal watched his mother and th father walk out of the kitchen, the cabins. The odor of burning drifted to his nostrils, but he didn' He knew now why his knowle Greek hadn't seemed important mother. People didn't need Gre comfort. And as for a minister family—he smiled faintly—the been one—for years!

✠

THE HISTORIC CREEDS hardly mention the kingdom, but for Jesus it was sun by day and star by night.—From *So We Believe, So We Pray* by GEORGE A. BUTTRICK (Abingdon-Cokesbury)

Christians Must Keep in Training

A veteran learned in Korea that spiritual alertness was important

By PHYLLIS G. BRANDT

SITATED BEFORE RINGING the door-
Frankly, I did not anticipate a
reception. I had felt for some time
dans had avoided their pastor and
visions of them thinking up an-
plausible excuse for repudiating
ssion.

finger gently touched the doorbell
ıy ears picked up the sound of
l chimes. I noticed my feet were
ıg on a mat that read "Welcome."
dered.

enin', Pastor."

as surprised to see their son John
ıg before me in civilian clothes.
st time I saw John was on a com-
n Sunday three years ago. I had
y written a lengthy letter to him
sed to Korea. He had been one
good helpers at the church, a boy
xceptional artistic ability.

ll, John, this is a surprise!" I ex-
my hand. He shook it heartily
old friend and I became encour-

ew in from Washington last Sun-
ght, Pastor," he explained. "I've
aving a little trouble with my eyes
and have been instructed to wear
lark glasses. The doctors are start-
new series of treatments on me
eek at the Vet's Hospital."

JOHN'S PARENTS JOINED our con-
on I sensed a complete change of
Mrs. Jordan put on a pot of coffee
r husband remarked, "I hope they
can do something for him, Pastor. John's dependent upon his eyesight. His whole career could be greatly affected by it."

When their antique clock struck 10:00 o'clock, I was suddenly reminded of the original reason for my visit and brought up the present problem existing in St. Matthew's Church.

"We're faced with a critical shortage of leaders in the Brotherhood, Mr. Jordan. We need your help greatly. We've organized a good sound program now—but we need the assistance of men like you to carry it out."

Jordan, a middle-aged banker, shook his head. "Pastor, if I could spare an hour a week—"

"But that's all it would take—" I interrupted.

He smiled. "I just don't have the time. Why—I don't even spend enough time with Martha—" He made a gesture toward his wife.

The same feeling of retreat took hold of me. It was useless to begin another argument with Mr. Jordan. The man was blind to his religious needs.

"Pastor, if dad won't join this Brotherhood—I'd like to consider it—"

The three of us stared at John.

"You mean it, John?" I asked.

"OF COURSE I MEAN IT. You know, Pastor, those three years in the army proved something to me. If a man's going to keep physically fit and mentally alert, he has to keep in training. The

moment he lets a day slip by without practicing, he's tearing down what he's trying to build up. And I imagine a man's faith is the same way. Attending church Sunday isn't enough. He's got to look at Christianity from the standpoint of fitness and keep training to bring about the effect he's striving for. Seriou like to attend one of the meet church. When's the next one?"

My mission had been accom I had only to observe John's puzzled face to know that John not attend this meeting alone.

"THANK YOU, TEACHER"

It seemed to me that she was reluctant to say "yes" when we invited her to serve on the staff of our daily vacation church school.

That was quite understandable. She is a housewife. That means each morning certain duties had to be telescoped into a half-hour so she might be free to spend three hours at church. A hurried luncheon period would follow. More domestic cares crowded into the afternoon. The evening meant lesson preparation, checking on absentees. It was no easy assignment for any well-intentioned mother. But she had said "yes," and she decided to keep her word.

But there were days when she wished she had declined the privilege to serve. There in her class was the "troub tot" . . . that miniature edition of energy . . . the nearest thing pos human flesh to a jet-propelled He would wriggle and squirm. H come early. He might come lat day he might know his lesson; to he might barely open a book. questions? He was always askin

When the teacher thought c day's routine, she thought of him times it was more than she thou could endure.

Behold, however, on the last school the trying tot came to H said . . . "Thank you, Teacher, you did for me. I liked Bible because of you!" —RAYMOND SHA

Seeing Life Whole

When the Pittsburgh Symphony came to Atlanta, the Municipal Auditorium had standing room only. The Pennsylvanians charmed their Southern audience with beautiful music.

Apart from the music, the orchestra itself was a parable. Each player had his score before him and was a slave to it. Each had a responsibility to play his part, to mind his own business. That was all he was expected to do. Because each of the 75 did his part, the result was glorious.

The conductor, however, had no score before him. He did not play a part but had a perspective of the entire symphony. He felt and lived its movements and its moods. His job was to interpret and to tell each man, each section, what to do.

Is this a parable of life? Each has his little part to play. When God directs our lives he can produce glorious harmony.

—J. R. Brokhoff

FRIENDLESS FUNERAL

AVE A NICE DAY," Dan smiled sar-ally as he stooped to kiss me good-

idn't draw back because the three sters were still seated at the table hat one doesn't see another does. ed him straight in the eye, though, rose to his full height. "The words ice but I've heard sweeter music." K.," he soothed my ruffled feathers. t hate to see you wear yourself out n old lady who meant nothing to ve and seems to mean nothing to e dead. But I know you're just what you feel you have to do."

ou're so right," I agreed, a little nice myself. "You do really see, you? In a way I'm trying to make having ignored the poor old soul long and now she's dead and no care except her sister-in-law, and ess knows she's flighty as a swal-feel as though someone ought to he funeral."

pecially when you got the minister ," he laughed. But this time his was natural. We're always poking each other and I didn't mind.

p-flop Phaups," chanted Susie, her cereal vigorously.

reful, honey; that's not the way to nd that's not a very nice way to of someone who has died."

Y NOT?" Pete demanded.

ry, I have to hurry," said his evaporating through the kitchen

," Karen chimed in. "Why do they say you must talk politely about the dead?"

I groped about in the attic of my brain for reasons that would stand the light of day. "Partly because you should talk politely about everyone, I guess. But mostly, it seems to me, because dying is important. Being born and dying are two very important things and we should be polite about them."

"Where," mused Karen, "do you think Miss Phaups is by this time?"

"With Jesus, I hope."

"But she didn't go to church and she didn't have a pastor. She didn't act as though she loved Jesus."

"Whether she loved Him or not, He loved her. We know He'll take care of her if He can."

"Doesn't the Bible say?"

"You've got me there, dear. The Bible says such a lot of things. But one thing it says over and over in different words—the people who love God will be with Him always."

"Where?" Susie picked up the Bible we'd been using for our morning prayers and began leafing through it purposefully.

"You can't read," scoffed Pete.

"None of you will learn to read if you don't hurry off to school." I gathered up a handful of dishes and started to the kitchen. The same questions which are bothering the children have been bothering me. Pastor Ittel helped me straighten out some of them when I asked him if he could have a service for someone who was not a member of any church.

"Of course, we can have a service,"

he replied, "although it will be different from the service we have for someone who has led a life of faith, someone who has been in communion with Christ and His church."

"What," I asked, "do you think happens to people like her? She didn't seem to love God, because she didn't go to church. She didn't seem to love her neighbors, for she never paid any attention to us. What do you think God does about people like that?"

HE LOOKED SAD for a moment, the friendly twinkle which often lights up his eyes quite gone. "I don't know," he answered, slowly. "That some people are eternally damned seems obvious from the scripture. But one of the things that comes out over and over in Jesus' descriptions of the hereafter is the surprise element. According to our beliefs your neighbor has fulfilled none of the requirements for eternal happiness. But when we lay the body of someone like that to rest, we can always hope the heavenly Father, who knows not only how she lived but why she acted as she did, may judge her differently."

I felt better after I'd talked to him and only a trifle guilty about "getting him into it," as Dan called it. He made me feel it wasn't too much for me to ask him to say a few prayers at the burial of a lonely woman whom nobody loved.

THOSE LAST HOURS at the hospital were tragic. I know it sounds exaggerated when I say how awful it made me feel to have her cling to my hand and beg me not to leave her—me, almost a stranger. I don't know why I didn't just ignore her old hedge years ago. The children would have been good for her, even if she didn't want them around.

Pete had followed me to the kitchen, a milk glass in each hand. "Could you bring me a flower from the funera asked.

"There won't be a lot of flowers,

"Heck! There goes my 'show tell'!"

"You mean in school? Oh, we children wouldn't be much inte anyhow."

"Yes, they are! I told about yo off in the ambulance the first day. I told that the lady died. Then I to you had to get the minister. I'll tell the funeral tomorrow, but if I flower to show they wouldn't think making it up."

"Who thinks that? The children teacher?"

"The kids mostly, but when the to the teacher was I lying or did it happen, she said she was sure I t it really happened, and that's wh says when she doesn't truly believ she hears."

"All right, honey. I'll see that a flower." Inside I added, "and to the teacher. The whole episo sound unbelievable."

THE CHILDREN RACED OFF to and I washed the dishes before c for the funeral. Pastor Ittel was g stop for me, so I wanted to be re

When the phone rang I almost it. But that's something I seem c tionally unable to do.

"Mrs. Melton?" came a w voice. "This is Miss Phaups's niec told me at the funeral home you have the key to the house. Is that

"No, indeed. I didn't know Phaups that well."

"But I thought —. Well, I'll for a little bit after the funeral?

"Why, I suppose so. Yes, cer And all the time I kept wonder where she came in.

sonal Problem Clinic

ch and Bible

STION: Kindly answer the following ons:

Should the congregation have a e committee, appointed by the pastor, rk out a budget for the coming year? s is customary should the committee laries, etc., above the figures already ved by the council?

Should the pastor of the church be the nt of the church council?

At a congregational meeting held on y morning in the church should busi- e brought up, discussed, and voted acclamation?

Is it customary for a minister to avoid g a Sunday school class and to avoid present in Sunday school, but to at- he regular monthly meetings of the s' conference to tell them what to h the money in the treasury?

Did Moses marry a Negress?

Was Paul ordained by a Negro?

How can I get a copy of the con- n of the ULCA?

PLY: These questions do not repre- "personal problems" in the ordinary , but any question which disturbs son, or causes him to think, becomes sonal issue in a very real sense.

Committees, including the finance nittee, are appointed by the pres- of the church council. Constitutions ly indicate what standing commit- are to be named. If the constitution not specify, the council will deter- what committees are to be ap- ed. The budget generally originates e finance committee and that com- e reports to the council.

some congregations salaries are set e council without referring the mat- o the congregation, but in most cases the council recommends to the congregation and the congregation determines the amounts. Of course the council will be guided by the provisions of the constitution. A committee cannot act independently of the church council.

2) The constitutions of most congregations, except some very old ones, specify that the pastor shall be president of the church council.

3) Business may be brought up, discussed, and voted upon orally at a Sunday morning congregational meeting provided legal notice of the meeting has been given. In elections secret ballots are used.

4) Pastors, as a rule, attend Sunday school, and wish to do so. Many of us believe it is preferable that a pastor should not teach a class. It is better that he have opportunity to maintain contact with all parts of the school rather than be restricted to serving one group. Some pastors, because they serve several congregations, cannot attend Sunday school. Most workers' conferences welcome the counsel of the pastor in regard to the Sunday school's affairs, including the wise use of funds. I believe it is a rare thing that a pastor would want arbitrarily to "tell" his teachers and officers what to do with their funds.

5) Moses married Zippora, a daughter of Jethro. She was not Negro, but a descendant of Abraham.

6) Paul said of his ministry, "Neither did I receive it from man," and again, "I conferred not with flesh and blood." But at Antioch the Spirit separated Paul and Barnabas for his work, and the leaders, none a Negro, laid hands on them. This was a form of ordination.

7) You may obtain a copy of the constitution of the ULCA by writing to the Secretary of the Church, 231 Madison Avenue, New York 16, N. Y.

—EARL S. RUDISILL

People Can be Cured by Faith

We employ God-given scientific knowledge in combatting dise

But we may fail to realize the power of faith in sustaining h

IF WE HAD STARTED our planning of this "Bible in Daily Living" series by first drawing up a list of studies to include, faith-healing would not have been one of the subjects. But instead of first making up a list, I sat down and read the New Testament in a modern translation and much of the Old Testament. I tried to forget, as far as possible, what I expected to find, and read as if it were new.

In reading the New Testament, particularly the four Gospels, I couldn't escape the conviction that the men who wrote those records were intensely excited about this matter of healing by faith. Even though we may be inclined to think little of faith-healing, the New Testament will not let us ignore it.

We went through a period, a couple of decades ago, when many Christians were anxious that the Bible should be "scientifically respectable." There is still a good bit of that attitude. People try to explain the miracles of healing by interpreting them in psychological terms.

"Of course faith-healings are true," they say. "Those sicknesses were 'functional.' They were caused by various nervous disorders. People were worried, or frightened, or had guilt-complexes about their sins. Jesus inspired confidence, assured them their sins were forgiven, so their sickness vanished."

THERE IS STRONG EVIDENCE that some illnesses Jesus healed by faith were of that kind, just as a very large percentage of illnesses today are of that kind. Take, for instance, the story of the ma had been waiting a long time at th of Bethesda for his chance at the tive waters (John 5). Jesus aske if he *wanted* to get well. It doe as if Jesus suspected that the ma enjoying his ill health. But app if that was the case (and of cour only conjecture), Jesus was able to in him the desire to be healed.

BUT WHAT, THEN, shall we say countless examples of the heal leprosy? The evidence of the was to be presented to the priest were, according to the rest of th Testament record, not anxious to vinced of Jesus' supernatural

Or what shall we do with th turion's servant, who was healed hour in which Jesus said he wo without knowing that it was at th that Jesus had declared he wo healed. Here there is no evidence "psychological explanation" of th saying, "He says I am well, so I

However much we might like t that the faith-healings were exp on purely natural, psychological the New Testament doesn't back in thinking that is *all* it was. A power was revealed that was than the physical powers of sickn even of death.

THEN WHY AREN'T PEOPLE hea way today? Was that power a only to Jesus when He was on

en he came down from the mountain, crowds followed him; and behold, a came to him and knelt before him, "Lord, if you will, you can make an." And he stretched out his hand uched him, saying, "I will; be clean." nmediately his leprosy was cleansed." IEW 8:1-3. *Read also verses 4-17.*

he called to him his twelve disciples ve them authority over unclean spir- cast them out, and to heal every and every infirmity. MATTHEW 10:1. *1 also* MATTHEW 8:28-34; MARK 2: JOHN 5:1-9.

---

ding to Matthew's tenth chapter, legated that power to His disciples n the Book of Acts we have several s of faith-healing through the dis-

Why aren't people healed today? he first place, there are people to- ho claim they have been healed by power. Not all these people are hly emotional nature whose state- might be suspected of being col- Many claims are made by persons integrity and objectivity we t the slightest reason to doubt (ex- ne very poor reason, perhaps, that nt to doubt).

I suspect the reason there isn't of it is that we are in the same situation as were the people of hometown. There are few verses gnant with tragedy, and so sym- f the whole pattern men's misuse will, as that verse in Matthew's nth chapter: "And he did not mighty works there because of nbelief."

MADE MOST of His creation in way that it had to obey His Will. orn, for instance, can't decide it rather grow into a pine tree. If nditions are proper for its growth it will always grow into an oak.

But people are different. We can choose, to some degree. We can choose, for instance, to trust in God, or we can choose not to. If we choose not to trust in His healing love, He isn't going to force it on us. Not even God can give us freedom and at the same time *compel* us to love and trust Him. To ask Him to do that is like the child who wants God to open and shut a door at the same time.

It is not out of keeping, I think, to imagine that if Matthew had been chronicling our own time, he might have said: "And He was able to heal only a few people of their illnesses in that century, because they did not believe. They preferred, rather, to rely only on their own ingenuity."

However, there is one last word to add to this. It seems to be characteristic of God that, wherever possible, He prefers to act through the natural world which He has created. Even in the incarnation, the holy Infant is not brought down by angels. He is born of a woman.

God doesn't work *only* through the supernatural. Far more frequently He works through the natural order. The drugs of the physician may as truly be a gift of God, working through human minds, as are the healings of the New Testament. The skillful hands of the surgeon may as surely be a gift of God, who made him and sustains him, as any miracle recorded in the Gospels. God gave us brains to use, and we have a holy obligation to use them in the fight against disease.

But does it have to be an either-or proposition? Isn't it possible for the Christian to use, with deep gratitude, all that God has entrusted to us in the way of drugs and medical skill; *and also* to have faith that, where the situation demands it, He can and will use His supernatural power to heal?

Philosophy and Religion Get Together

Time and Eternity. An Essay on the Philosophy of Religion. By W. T. Stace. Pri
169 pages. $3.

God, says Professor Stace (and the Athanasian Creed) is incomprehensible. totally beyond the mind to grasp by any of its logical processes. "The nature of G such that it cannot be enmeshed in concepts at all," the author states.

But there is a form of comprehension which is not conceptual, and may be "intuition." This is "the name given to the apprehension of the divine in mystical e ence." Naturalistic thinking can grasp only the finite, and so can never perceive God. The infinity of God is known only to the mystics.

Not only the great mystics (Professor Stace quotes often from Meister Eckhart and the Oriental religions) but practically everybody to some extent has intuition of the divine. All religious experience is of this character. It can be expressed only in symbolical language. Nothing said about God can be literally true because God cannot be conditioned by any concepts constructed by naturalistic logic.

In the "eternal moment" (the moment of mystical intuition) the divine and the human intersect. Actually, "the divine order must intersect the temporal order at every moment of time and at every point of space." But it is only occasionally in the life of any man, and it is seldom and very faintly in the lives of most men, that the moment of intersection is realized. Looked at from the outside, the moment seems an illusion. From the inside, the natural cosmos itself seems an illusion.

The author, professor of philosophy at Princeton, sets forth his study as an attempt to resolve "two antagonistic world views"—the naturalistic and the religious. A more extended discussion of his thesis is promised in a new and larger book to be published soon.

This little book, which can be read easily in three hours, is a smoothly, skillfully constructed argument. It should cause those of us who profess to rely on revelation rather than intuition to be disquieted with the easy way we often mistake our naive rationalisms for actual understanding eternal God. G. Elson R

Philadelphia

A Great Woman

Florence Allshorn. By J. H. Oldham. I
244 pages. $2.75.

To read a book for review and fin self so immersed in the characters de that one begins to evaluate *them* a praise *their* worth rather than the of the book itself—that is a sure the fascination and readability of any Such was the case for this reviewe *Florence Allshorn.* The author has Miss Allshorn as "live" a character been described for some time in an raphy.

Florence Allshorn was, at the time death in 1950, one of the best-know lish missionaries. More than that, s in the words of the author, one wh further than most into the meaning missionary task and the nature of mands." William Paton, of the I tional Missionary Council, said of think she has the greatest spiritual of anyone I have ever known." friend of hers—an actress—said: "S at once gay and yet profoundly around her gaiety . . . She gave impression of toughness and delica silver wire. I believe, of course, tha trying to describe saintliness."

Missionary to Uganda in 1920, M shorn was invalided home within paratively short time and soon aft began further service as warden

w's Hostel in England, a training col-
or women missionaries. There she
putting into practice the principles
sionary training that she carried fur-
the founding of St. Julian's, a com-
where missionaries on furlough
rest, have time to evaluate their work,
nare their experiences with others.
ntire second section of this book,
by Miss Allshorn herself, describes
ian's and the life there.

feels cleansed and invigorated by
this little volume of the life and
ts of this unusual woman. As Dr.
n says in his preface, "the life of
e Allshorn was spent . . . in the
of Christian missions, but the story
ay upset a good many preconceived
of what a missionary is like."

p Hill, Pa. MARY A. TOZER

er Technique

g Prayer Real. By Lynn J. Radcliffe.
on-Cokesbury. 254 pages. $3.00.

author, a Methodist minister, has
d a guide to effective prayer. He
ed important contemporary litera-
the subject, depending chiefly upon
ill, Heiler, Hughson, Orchard, and
n. He is also familiar with the great
f the past. Personalities as unlike as
and the mystics of the Roman
make their appearance on the
pages.

ing prayer as "the Godward reach
an's soul," Radcliffe may seem to be
rn mystic in search of the divine
. However his mysticism is grounded
st, whom he cites as guiding men to
"at home with God." Through the
work there is a simple and direct
ition of religious truth. His the-
s stated with a minimum of ob-
sm. The 18 essays which compose
me are lucid and clear.

chapters deal with the place of
in the life of modern man. The
s of "How does God answer
' and "Does anything happen when
y for others?" are discussed. But
the bulk of the book is devoted to outlining specific techniques for enriching the life of prayer. A distinction is made between spoken and unspoken prayer. For each type definite methods are suggested.

Never is the goal of all prayer forgotten —namely, that men seek to know the will of God. A major section, consisting of six chapters, is devoted to the path toward fellowship with deity. Even in this high point of the book Radcliffe does not drift off into the mere speculative. He continues from start to finish to describe those practices which will enrich faith. Full appreciation of what is offered in this book will require many months of earnest prayer.

College Park, Md. OTTO REIMHERR

Book Brevities

The Upward Call. A daily devotional study of Philippians for youth. By Henry David Gray. Abingdon-Cokesbury. 95 pages. $1.25.

The daily readings in most small books like this are pinned to assorted texts from all parts of the Bible. In this 12-week series, the letter to the Philippians is presented methodically, sentence by sentence. It is a devotional commentary written for young people—which means it should be useful for anyone.

Happiness Can Be Yours. By William A. Kramer. Concordia. 118 pages. $1.25.

Principles of successful Christian living are simply described. Happiness comes for the individual through good relations at home, at work, in social living, and most of all in solving the problems of the inner life. Christian resources for this kind of living are well described.

Hillel. The Book Against the Sword. By Ely E. Pilchik. Schuman. 127 pages. $2.50.

The great Jewish teacher who lived in Jerusalem in the time of Jesus is presented with great skill in a narrative style. The book is a brief fictionalized biography, based solidly on the facts, and illustrated with excellent wood engravings.

William Carey. Cobbler to Missionary. By Basil Miller. Zondervan. 152 pages. $2.

Popular biography of famous Baptist missionary to India.

OVERSEAS

Movies to convert Danes?

DENMARK: Copenhagen. Oct. 1.—THERE was a real argument when 2,000 attended the annual convention of the Inner Mission Society in Haderslev, on the question of using movies as a means of stimulating church and community life with the gospel truths and Christian principles. A minority group, consisting chiefly of the more pietistic, objected strenuously. It is feared that a rift may be caused within the society. Pastor Christian Bartholdy, president of the society, said it is essential that new means and methods be found to reach the unchurched effectively.

Kaj Munk, the Danish pastor executed by the Nazis during World War II, was the author of a number of plays which became quite famous. One has been produced in film and made its debut recently in Copenhagen. It received a highly favorable reception by the public. Another film based on his drama entitled "Love" is being made in Sweden. It appears that Kaj Munk developed these two works from material stemming from Grundtvig's early manhood days.

Danish youth like to live in tents in summer camps to enjoy nature and the fellowship under Christian leadership. Recently 14,000 boys and girls were counted in encampments during the same week.

Fifty years of service is observed this year by the Teachers' Mission Society, a group of teachers who gather funds, send men and women as missionaries, and support them in the field. The Society of Christian Salesmen also observed the fiftieth anniversary wi tivities. Among the congratulator sages a number came from S Norway, and Finland.

About $1,250,000 is the total a of the budgets of the five Danis sion societies which carry on w foreign fields. The Danish Missi ciety is the largest of the five a counts for about half of the sum.

The social service program ca vacations for widows of seamen an children. In case the family cann the cost, it is paid for by a fund. refugee children from a camp nea emburg, Germany, spent a two vacation in as many Danish Counseling and fellowship servic offered women factory workers i enhagen by a competent staff spo by a group of citizens . . . Bus has been arranged by the milit that servicemen at an outlying can attend church services on S . . . Retreats for pastors' wives a in September . . . The Grundtvigi dier Home Society has celebra years of service.

Denmark had a representati about 125 people at the Lutheran Convention in Hannover, 12 of were official delegates. Two Dan given important offices in the L World Convention; Prof. Regin succeeds Dr. Alfred Joergensen Executive Committee. Sister Eva bye, administrator of the St. Luke coness Home, was also elected member of the committee.

A program of assistance to nee gregations in central Europe is on in Germany, Luxemburg, an places. The means for this are from a freewill offering gathered churches on Pentecost.

—CHRISTIAN PRESS BU

ESTATE. This large home is part of the Freed estate, recently purchased by members of Trinity Church, Lansdale, Pa. Cost of the property was $75,000

SYLVANIA:

sdale Lutherans Purchase 10½ Acre Estate

ty Contains House, Garages, Orchard

RRISTOWN—Trinity Church, Lansdale, has purchased a 10½-acre site to its new parish plant. Members anticipate the unusual opportunity of an established church developing a new congregation within its parish without aid. Known as the Freed estate (*see cut above*), the new tract is two blocks ith 500-foot frontage on West Main Street above Valley Forge Road. It includes home, garages, and an orchard.

s call for a new church building, onal plant, and fellowship hall. g buildings on the site will be in over-all planning. Units will ted as funds are available. Con- n of the first unit, the church, gin in 1953. A fund of $115,000 and after paying $75,000 for the roperty. Value of the site is fur- hanced by the fact that a near-by urse will give way to a new hous- elopment.

ERENCE PRESIDENT Theodore Fisch- ignation at Transfiguration, Potts- o serve Good Shepherd, Philadel- ecessitated election of new officers convention held at New Hanover). THE REV. ELTON L. ANGSTADT, 's, Sumneytown, was elevated from y to president. The Rev. Paul J. Grace, Royersford, will serve as y.

ERENCE PASTORS serving as dele- the ULCA convention in Seattle the Rev. Elton L. Angstadt, St.

HOME MISSIONS

CALIFORNIA: The fourth ULCA church in Long Beach was begun Sept. 7 when Gloria Dei Church was officially organized. Developer and organizer is the Rev. Waldo Hansen.

PROBLEMS of the urban church will be discussed at the Lutheran Home Mission Conference to be held Nov. 5-6 in Detroit's Sheraton-Cadillac Hotel. Sixty home mission leaders from National Lutheran Council churches will be present. Speakers include ULCA Pastor Ralph Tabor (Luther Place Memorial, Washington, D. C.).

CALIFORNIA: The Rev. Kenneth Linton has resigned as pastor of Mt. Zion Church, Yreka, to accept a call to the Redding-Central Valley Parish. Pastor Linton began his ministry in the new field in early September. Student Kenneth Hartzhiem, who served this parish during the summer returned to seminary. The Rev. George Attwood, former pastor of the Redding-Central Valley parish, accepted a call to become assistant pastor of St. Mark's Church, San Francisco.

PA: NORRISTOWN . . .

John's, Sumneytown; the Rev. William R. Seaman, Emmanuel, Souderton; the Rev. Samuel E. Kidd, Grace, Norristown. Laymen elected as delegates are Walter R. Hagey, Grace, Hatfield; Frederick G. Erb, Transfiguration, Pottstown; and Norman G. Clymer, St. John's, Richlandtown.

TRINITY, Quakertown, has provided a $1,200 annual pension to the Rev. Nathan B. Yerger, who, because of ill health, retired after serving Trinity for 35 years. The Rev. Harold E. Artz, Mediator, Philadelphia, has accepted a call to Trinity, will begin his pastorate this month.

THE REV. H. OSCAR SCHLESSMAN, JR., has begun to supply the pulpit of St. Paul's, Applebachsville.

ST. LUKE'S, Dublin, and CHRIST, Tinicum, served until his recent retirement by the Rev. John W. Hauser, have mutually agreed to separate as a parish. The Dublin congregation is seeking both a parsonage and a new pastor. The Tinicum congregation owns a parsonage and presently is determining its future course.

THE REV. EDGAR M. COOPER, Falkner Swamp, New Hanover, was the only active conference pastor to attend the Hannover Assembly. On Oct. 13 he gave a report to the Schuylkill Valley Pastoral Association.

ST. JAMES' CHURCH, Chalfont, reports church interior redecorated, pews refinished, and fluorescent lighting installed.

ST. JOHN'S, Richlandtown, has jus
pleted the pointing of stone church
built in 1931. Cost of this work
$6,500 of which $1,000 has alread
paid. ROBERT M. HEI

BELIEVE IT OR NOT. This sign appea
a highway I, about three miles nort
Columbus, Nebraska. The Rev. Gra
Boening is pastor of the St. John's
referred to in the sign

WEST VIRGINIA:

Synod Approves Plans for Morgantown Student Ce

Campaign for $50,000 Over Five-year Period Authorized

MORGANTOWN—At a special session of the West Virginia Synod held in St. Church, Huntington, Sept. 30, pastors and laymen authorized going ahead with for an eventual $200,000 church-student center-educational plant at the Uni of West Virginia in Morgantown.

Specifically, the delegates to the special session approved the appointment of a special committee of four pastors and an equal number of laymen to promote the project. The green light was given for an initial try at raising $50,
the next five years for the first
the overall plan—a new church a
dent center.

The new facilities would provide

VIRGINIA . . .

nd recreational hub for the better 25 Lutheran students on campus. nary plans for the center call for a kitchen and recreation room. The which together with the center cost about $100,000, will replace the structure occupied by members of ul's Church. An educational unit $100,000 would be built later.

oval to start on the proposed stu- rogram came after three hours of on. The actual vote was 28 to 4.

church and student center, because xpanding campus of the university, located within the boundaries of iversity of West Virginia.

to the special session of synod, the fall meeting conference of synod ld in the same (St. Paul's) church. president was the Rev. William of Accident, Md.; named secretary Rev. Donald Gallion of Red House,

of the speakers at the conference was Dr. Stewart H. Smith, pres- f Marshall College, who urged closer between members of local congre- and members of the same churches t college. "State-supported colleges iversities," he said, "are more con- about religion now than they have any other time during the present ."

dent Smith estimated that about 75 t of all undergraduates now in col- e enrolled in state-supported institu- nd warned "that if the forces of re- re to influence the leadership of the neration, the church must go to state-supported) institutions."

conference speakers included Dr. P. Cline, St. Mark's Church, Clarks- he Rev. Harold L. Hann, Grace Fairmont; the Rev. E. F. K. Roof, l's Church, Grafton; and the Rev. Elbert, eastern regional secretary of dent Service Division of the Na- utheran Council.

HAROLD L. HANN

HUH?

story of the week

WHEN officials of Philadelphia's NBC television affiliate, WPTZ, went to Dr. Ross Stover with a request that permission be granted for telecasting the church service from Messiah Church on Worldwide Communion Sunday (Oct. 5), the ULC pastor was co-operative.

"We'll be happy to have your station telecast our morning service!" beamed the pastor. "We start at 11 o'clock. Since it's Communion Sunday, we probably won't be completed till close to or after 12:30."

"Well, we've got our problem," countered the WPTZ spokesman. "Because of commercial we'll not be able to start telecasting from Messiah until 11:15. Joe DiMaggio's program runs from 11:00 to 11:15 . . . then we plan to switch to your nave!"

Dr. Stover thought that arrangements could be made so that the breakover could be effected smoothly.

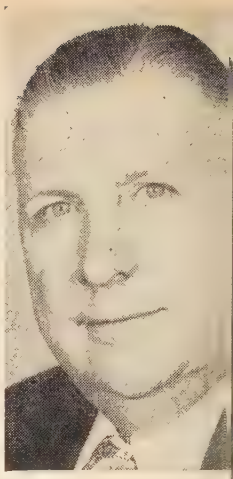
"You won't have to worry," advised the station official. "You just go ahead with your service . . . our engineers will switch at the proper time from DiMaggio to Stover!"

PROMPTLY at 11 o'clock the morning of Worldwide Communion Sunday, the television screens receiving the signal of WPTZ flashed from the "station identification cards" to NBC network studios in New York. In front of the screen stepped the former New York Yankee star outfielder, Joe DiMaggio.

Joe's lips formed the words "Hi-yah, Kids!" But from the speakers on television sets in Philadelphia came a baritone voice intoning "In the name of the Father, and of the Son, and of the Holy Ghost!"

(A WPTZ engineer had flipped the wrong switch . . . the voice was that of Associate Pastor Charles Fair opening the service at Messiah in uptown Philly.)

—DICK SUTCLIFFE



APPEAL LEADERS. Two leading laymen of New York City —Gustav W. M. Wieboldt (right) of St. Luke's Church, Woodhaven, and Joseph W. Heimsoth (left) of Grace-St. Paul's Church, Manhattan —are chairmen of parallel Lutheran welfare appeals this month. Attorney Wieboldt heads $37,500 drive for "Helping Hand" in Long Island conference; Attorney Heimsoth directs New York conference $33,000 appeal

ROCKY MOUNTAIN:

Evangelism Workshops Held; Hannover Rallies Scheduled

DENVER—Synod's Evangelism Workshop was held Sept. 30 and Oct. 1 in Messiah Church here.

Names of church leaders headlining the sessions were Dr. P. A. Kirsch, secretary of the Board of American Missions, Dr. Elwood L. Bowman, Pastors Royal Lesher, Clifton M. Weihe, President John F. Futchs and others.

ECHOES from the Hannover convention will be brought to Colorado by Dr. Alvin Rogness and the Rev. Frank Brown with meetings on Oct. 21 at Greeley, Oct. 22 at Colorado Springs, and Oct. 23 in Denver.

DEDICATION of the new parish house of Trinity Church, Canon City, Colo., was held Sept. 14. Speakers included Pastors Wm. C. Conradi, President Futchs and Joseph Peterson.

"THE BEST YET" and "most inspirational" sum up all reports on synod's Luther League and youth camp held again at Shady Brook in the mountains 50 miles from Denver. Director was Pastor Wm. S. Avery; chaplain, Pastor Clarence B. Lund; athletic director, Pastor Charles T. Goetz.

Joe Wold of Albuquerque succeeds Hefner of Denver as president of the Luther League and young people's Both are Midland College students

"THE CHURCH must not only devot to establishing missions in the new s springing up near the cities, but mu concentrate on serving the countles bers in apartments in congested a cities," said Dr. C. P. Rasmussen NLC Division of American Mission he addressed Lutheran ministers in I

ESTES PARK, COLORADO, was the for the 1952 Ashram of the LS month. It is a retreat for Luther dents in the universities and colleges nation, having been carried on in d localities for a number of years by t and secretaries of the boards in t theran bodies of the NLC.

Among the speakers and adviser Dr. Paul C. Empie and Dr. Morris

The LSA decided it needed a f president, elected Herluf Jensen, a logical student at the Danish Gra Seminary, Des Moines, Iowa, to th

ATTENDING the ULCA convent delegates in Seattle were Presiden F. Futchs and Pastor Milton C. J and Laymen R. E. Ehlert and Eug Rights.

COMING to Casper, Wyo., Oct. 15

' MOUNTAIN . . .

astor of Grace Church will be the heodore Moehring, pastor of Scherer ial Church, Chapman, Kan.

ISITATION of every congregation in is being made by Sister Evelyn Houl- n behalf of deaconess promotion.

SIAH CHURCH, Denver, Colo., began nday school services Oct. 5, one at the second at 10:30 A.M.—made nec- by growth in members.

IDENT JOHN FUTCHS gave the dedica- rmon at the dedication of the new age for Trinity Church, Laramie, Pastor is the Rev. Daniel J. Adamcik.

OLIVER F. WEAVER

VEST SYNOD:

s Attract 2,000 Laymen; ng Programs Underway

COLN, NEBR.—Three workshops on dship, sponsored jointly by Ne- and Midwest Synods, brought to- over 200 laymen in Lincoln, West and Oshkosh, Nebr. Chester n, associate secretary for steward- JLCA, was the speaker. The Rev. Brown, LWA director; Dr. E. G. on furlough from our India mis- eld; and the Rev. Paul Hansen our British Guiana mission field, oke. Howard Peterson and H. A. n were "keynote" speakers. Lay- who attended the workshops will ngregations of both synods to pre- Christian stewardship on Sunday g and Sunday afternoon.

BERS OF FIRST-ST. PAUL'S, Hastings, een busy building a new parsonage ir Pastor Paul de Freese. At the me they have actively engaged in a n of evangelism, in co-operation with tional Preaching Mission.

IAH CHURCH, Grand Island, Nebr., e cornerstone-laying service Sept. 21. President Lorin J. Wolff spoke.

REV. BURNELL W. HARTMAN, or-

PEOPLE

THE REV. JAMES H. FRESH, former pastor of St. Matthew's Church, Princeton, Ill., has assumed his new duties as assistant executive director of the Lutheran Home Finding Society of Illinois. Since Aug. 1 he has been at his new post in Chicago.

THE REV. JOHN W. BACHMAN, ALC pastor who has been chairman of the Radio Department at Baylor University, Waco, Texas, and head of its radio station at Corpus Christi, has been named head of the Speech Department and director of the audio-visual program at Union Theological Seminary, New York City. The 36-year-old pastor is a graduate of Capital University and Seminary.

DR. RUTH WICK, former staff member of the NLC's division of student service, more recently vice president of Carthage College, has been elected executive secretary of the United Student Christian Council, composed of 14 denominational and church-related student organizations.

DR. MARTIN O. DIETRICH, representative in Germany of the U.S.A. Committee for the Lutheran World Federation, has returned to the United States after five years of service abroad. Current plans call for him to be the principal speaker at Hannover Horizons conferences being held throughout the country.

BERTHA A. L. WEBER, former president of the Parish Workers Conference of Pennsylvania Ministerium, Central Pennsylvania and Maryland Synods, was honored Sept. 13 for 16 years' service by Alsace Church (Reading) Sunday School. Pastor Lester E. Fetter presented her with a gift and placed altar flowers in her honor.

DR. WILHELM HAHN, recently elected Lutheran bishop of Oldenberg, West Germany, arrived in New York last month to begin a two-month study tour of the United States under National Lutheran Council sponsorship. The 43-year-old professor will become the youngest bishop in Germany when he is consecrated in December.

MIDWEST SYNOD . . .

dained in June, has accepted a call as assistant pastor in Brooklyn, N. Y.

Perhaps the largest DVS for any congregation its size was conducted in the Niobrara-Lindy parish by Pastor Erick Peterson. The communing membership of the parish is 128; average attendance at Bible school was 172.

THE $21,500 PARSONAGE of Zion Church, Hooper, Nebr., has been dedicated. President Wolff preached . . . RESURRECTION CHURCH, Ames, Nebr., has also dedicated a new parsonage . . . ST. PAUL'S, Northboro, Iowa, recently observed the 50th anniversary of organization . . . ST. JOHN'S, Norfolk, Nebr., held services of dedication for their new pews on the 50th anniversary of their congregation.

CHRIST CHURCH, Wisner, Nebr., has plans for a new church in a more suitable location in town. Before the campaign for cash and pledges even started 20 pledges amounting to $37,700 were brought to the treasurer.

LORIN J. WOLFF

MARYLAND:

Evers Plans to Retire; Zion Pastor 23 Years

BALTIMORE—"Another era in the 196-year-old history of Zion Lutheran Church closes . . . with the retirement of the Rev. Fritz O. Evers, its pastor for the past 23 years." So announced the Baltimore *Sun* late last month.

The newspaper termed Pastor Evers, now 66, German-born and German-educated, "one of the city's leading clergymen (who) contributed heavily towards infusing the rich culture of pre-World War I G into the current modern Baltimore

Pastor Evers was installed at Zion in 1929 as its eighth resident pasto

Zion's pastor told his congregati his planned retirement was due to a ring illness of the past three years. bers of the congregation indicated diately plans to name him pastor e when his retirement became effecti

In a letter to members of Zion councilmen stated "with you, we giv to God for the many blessings wh gave to us in and through Pasto With you we rejoice in (his) many plishments and are moved to deep g for the splendid leadership which brought to Zion. What he has don as pastor, preacher, leader, teacher will remain written indelibly in our

Prior to accepting the call to 1929, Pastor Evers had been pastor Church, Philadelphia, for 14 years.

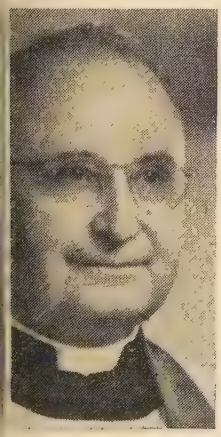
ALL SAINTS' CHURCH recently co a successful campaign for $75,00 money, with cash already on hand, used to erect a new parish house. man Mansell of Philadelphia has p the plans for the building, which clude a fellowship hall, offices and needed classrooms for the church Bids are now being received and construction should begin in a few

SEPT. 21 the Church of Our Savio icated a new parish hall (*see cut* adjacent to its church structure. T J. Russell Hale, former pastor a minister of the Church of the Re Ramsey, N. J., preached the sermo Rev. Herman G. Stuempfle, Jr., pas liturgist.

LLOYD

THIS $40,000 parish recently been dedica members of Our Church, Baltimore, M was kept down by ma of volunteer labor on of membership and Herman Stuempfle. V cludes classrooms, yo

DR. Marilyn Weir of Ohio, and 1952 grad- Wittenberg, has be- new duties as director ous education for Re- Church in her home- he will supervise Sun- ool work, will counsel th groups



Dr. John Fedders, f Lake Park Church gious leader of Mil- Wis.) for the past 33 tired Sept. 7 and an- plans to move with to Maitland, Florida. made pastor emeritus bers of Lake Park urch grew from 200 o 1,300 in 1952

BRIEFLY SPEAKING

Commenting on his impression of the United States after a four-month visit, German Refugee Pastor Ernst Haase said "the most striking impression of the U.S. I received was to observe the different understandings people have of the words *richness* and *poverty*. In Germany, a *poor man* is one who doesn't own anything but the old suit he is wearing and a patched shirt. Here in America, I heard people owning cars and television sets called *poor*."

After a two-column feature had appeared about St. Michael's Church, Greenville, S. C., in a local newspaper, attendance nearly doubled. Many of the newcomers were strangers, apparently intrigued by the newspaper article, wanting to see the church in person!

Visitors to St. John's Church, Stroudsburg, Pa., are requested to sign a "guest card" in the pew racks before leaving the service. One recent Sunday resulted in cards signed by visitors from St. Petersburg, Florida; New York City, Brooklyn, Forest Hills and Valley Stream, N. Y.; East Orange and Bergenfield, New Jersey; Towson, Maryland; Philadelphia, North Wales, Reading, Allentown and Hamburg, Pa.

An Augustana Lutheran will continue to occupy the Minnesota Governor's chair, no matter what happens at the polls next month. Both Governor C. Elmer Anderson, Republican nominee and Orville Freeman, Democrat-Farmer-Labor standard bearer are Augustana Lutherans. Minnesota's previous Governor Luther W. Youngdahl, was also an Augustana Lutheran.

A young and attractive Luther League field worker was attending one of the week-end retreats in the West Coast recently when a nine-year-old boy chose a seat near by, thoughtfully began the conversation with "Are you married?" "No," replied the field worker, "but I'd like to be some day!" "Well," offered the nine-year-old hopefully, "there's a lady on our street . . . she ain't so hot . . . and she's been married three times!"

Ohio Synod Pastors James R. Baldwin (Oxford) and Joseph M. O'Morrow (Columbus) recently received anonymous gifts. Pastor Baldwin's surprise was an envelope containing a one-hundred-dollar bill and a note: "for the new church . . ." In Pastor O'Morrow's note, $1,000 was designated for building debts.

RSV FOR ACHESO
Secretary of State De
son receives one of fir
of Revised Standard
of Bible from Bisho
Knox Sherrill, presider
National Council of

DISTRICT OF COLUMBIA:

United Lutherans in Fore of Capital's RSV Observa

WASHINGTON, D. C.—United Lutherans took a major part in the U.S. capital's Bible observance marking the debut of the Revised Standard Version.

Spearheading the whole adventure which began with the presentation of the first copy to President Harry S. Truman in a White House Rose Garden ceremony was DR. FREDERICK E. REISSIG, executive director of the Washington Federation of Churches.

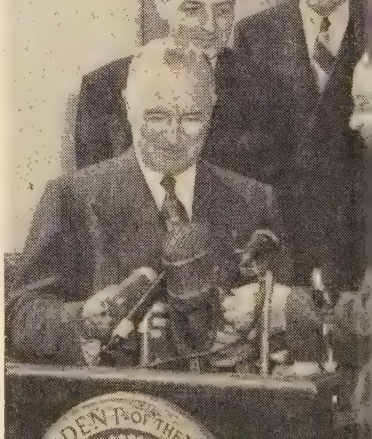
(*Dr. Reissig was honored on his tenth anniversary with the Federation at a special luncheon a few weeks ago. Among those who sent fraternal greetings was the archbishop of the Roman Catholic diocese, the Jewish Community Council and the chairman of the Board of Rabbis.*)

More than 7,600 persons attended the special ceremonies arranged by the National Council of Churches and the Washington Federation of Churches at the National Guard Armory.

The procession of 500 members of the clergy, government and diplomatic officials was led by young men of St. Luke's Church, Silver Spring, Md., carry cross, the Christian and the Americ and the Bible.

DR. PAUL E. SCHERER, professor Seminary, New York, and former Holy Trinity Church in Manhatt the principal speaker. "The world faced with one of the major crises tory," asserted Dr. Scherer. Since of the machine age, about 1850, the world has been falling apart sp

Something has gone wrong with relation to God, to himself, and to h . . . something has gone wrong at t



BIBLE PRESENTATION. When Dr. Luther A. Weigle presented U.S. President Harry Truman with first copy of new Revised Standard Version of Bible late last month, included in immediate party was ULCA's Pastor Frederick Reissig, executive secretary of the Washington, D. C., Federation of Churches, shown here in back row

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
LIBRARY

ICT OF COLUMBIA . . .

religious faith . . .

Monday man was master of all
" Dr. Scherer said. "On Tuesday he
book that made him out to be a
accident, a blob of protoplasm, a
of matter, an itch on the epidermis
gmy planet, the first cousin of an ape
ad learned how to shave.

y shouldn't his conscience slip a few
ver toward expediency? Why shouldn't
s to the community loosen up a bit,
s purpose in life become more pred-
as he set out on his 'great adventure
sufficiency'? It was an adventure that
t his own nemesis. We may be ready
ndon it, who knows?"

e harken to the Word of God, we
Dr. Scherer indicated.

ther speaker was Dr. Luther A.
, dean emeritus of the Yale Divinity
and chairman of the committee
l with preparing the new version.

Weigle noted that the scholars who
ted the work did not "change" the
but rather "recovered" it for the
-speaking reader, and eliminated ac-
ted inaccuracies growing out of cen-
of manuscript copying.

tary of State Dean Acheson stressed
le's role in the history of the U.S.
days of the early settlers "the Book
," was their spiritual guide, moral
al code, and political system.

was written in the Book went well
e life of this country, with the result,
heson said, that "never was self-
so linked up with mutual help."

secretary put this concept in contrast
Soviet thesis "to hate in order to
he softness of the love of man."

second official copy was presented
Right Rev. Henry Knox Sherrill,
g bishop of the Protestant Episcopal
and president of NCCCUSA.

copies were received by Fred M.
Chief Justice of the United States
e Court; Dr. Luther Evans, librarian
gress; Senate Chaplain Frederick
Harris; Dr. Frederick Reissig.

CAMPUS

GETTYSBURG College President Walter Langsam has told his faculty that one of his major aims is to revise and raise the professors' salary scale and to have more than one full professor per department. He also wants to gain AAUW recognition for the college, hopes to build up the music and arts departments and to standardize status of appreciation courses in the curriculum.

HARTWICK is 25 years old this year. President Henry J. Arnold has charged the college with maintaining as anniversary objectives: good scholastic rating, high religious ideals and sound financial structure.

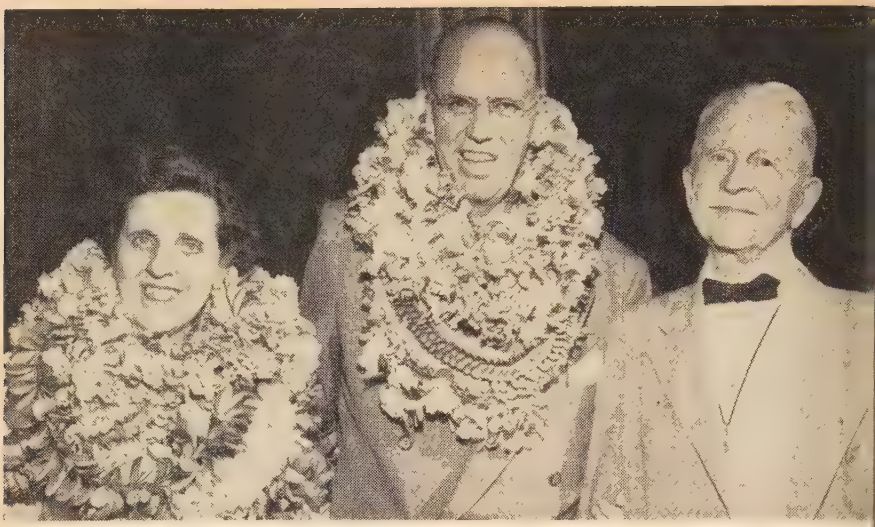
NON-CREDIT courses in religion—"Introduction to the New Testament" (Quanbeck) and "Basic Christian Ethics" (Forell)—will be taught this school year in 17 institutions of higher learning. They include: Ohio State, North Carolina University, Washington State, Penn, California, UCLA, Wisconsin, Penn State, Minnesota, Iowa State, Nebraska, North Dakota, Texas, Cornell, Michigan, Hunter, Pitt and Carnegie Tech. In most cases, courses will be taught by the NLC full-time student pastor on campus.

WATERLOO College reports 1952-53 registration is down slightly more than 1 per cent from last year. At press time, 209 students had been registered, 159 of whom are full-time. Included in the part-time 50 are 46 nurses from the Kitchener-Waterloo School of Nursing.

MUHLENBERG College has awarded contracts for its $630,000 health and physical education building. $320,000 is on hand; the remainder will be raised through special campaign. The sports arena-auditorium will seat from 4,200 to 6,000.

NEWBERRY College enrollment this fall is 330, of whom 140 are Lutherans.

HAMMA: Wittenberg's 1952 star footballer, Loyal Bishop, began studies for the ministry at Hamma this fall.



VETERAN PASTOR HONORED. California Synod President James P. Beasom (center) an Beasom are shown with Dr. Arthur Hormann, pastor emeritus of the Lutheran Church of Hc at Honolulu's International Airport following recent Beasom visit to the Islands. The 82-y "bishop of Hawaii" was presented a bishop's cross by President Beasom prior to latter's de

HAWAII:

World Lutheran Mission Festival Fetes Beasom and Hormann

Synod President Presents Bishop's Cross, Cites Achievements

HONOLULU—A great World Lutheran Mission Festival was held Aug. 31 climax of President James P. Beasom's guest ministry at the Lutheran Chu Honolulu. Dr. Arthur Hormann, pastor emeritus of the church, who during of his active ministry was the sole Lutheran minister in America's Pacific o was especially honored when Dr. Beasom presented him with a Bishop's cros calling him "bishop emeritus" of Hawaii.

Dr. Beasom took everyone completely by surprise with the gracious gesture to the 82-year-old pastor, affectionately known as Vati by the members of the congregation.

Dr. Beasom and Mrs. Beasom spent the whole month of August in Honolulu, occupying the church parsonage. Pastor H. Edward Hamme, on an extended furlough, was in Pennsylvania with his family.

Dr. Beasom preached four sermons on the pastoral Epistles of Saint Peter, entitling them: Precious Things, Precious Stones, the Precious Personality, and Precious Promises. He used as his theme for the month: "Aloha in Christ," words that appeared anc peared in his letters to the members congregation and on the bulletin f services.

The Mission Festival came on the his return to California. Five differe guages were in use, besides English. was a short prayer in Japanese by th B. S. Ikezawa, an Episcopalian cler There was a short prayer in the Ca dialect, the language of most of the immigrants in Hawaii, by the Rev. Yuen, a Congregational clergyman. Olson, the Swedish consul, brought sage in his native language, including

TER MEMBERS Anna E. (left), 94, and Marie rr (right), 87, share ge-burning honors with ersey Synod President H. Knudten, Council- rthur Zweil and Pastor S. Jaxheimer, at Advent , East Orange, N. J. A nual organ with chimes wer system, new pews painting "Inviting Sav- ere recently dedicated

om the present King, who as Crown Gustav Adolph had worshiped in the lu Church with Crown Princess back in 1926. A trio of Hawaiian from Kaumakapili Congregational sang a Hawaiian hymn. Dr. Hor- preached a sermon (in German) on *ood Shepherd.*

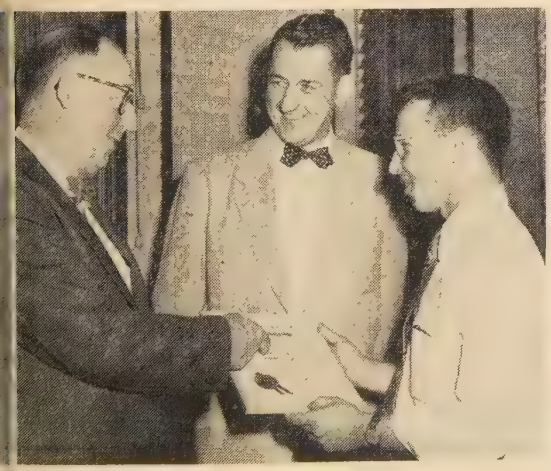
Beasom, in his sermon, emphasized t that this service was in celebration Hannover assembly of the Lutheran Federation and of the Lund Ecumen- nference on Faith and Order.

ne conclusion of the service the con- on presented Dr. Beasom with a carnation lei, the symbol of true an aloha.

WISCONSIN:

Layman Does Pension Study; Sends Survey to Delegates

MADISON—B. A. Mosling, a layman of St. John's, Oshkosh, and a delegate to Seattle, personally retained a certified public accountant to make a study of the pension plans of the ULC along with a study of the plan in use by the Episcopal church. The 13-page study was mailed to convention delegates, who had been instructed by the Northwest synodical convention of 1952, to "use their best



$300 AWARD. John C. Stacy (right), Wittenberg College preministerial senior, receives from President Clarence Stoughton (left) scroll certifying his selection as winner of annual Lutheran Brotherhood Scholarship worth $300. Watching is Professor John Stauffer, dean of students at Springfield, Ohio, institution, who chairmanned committee making final selection

THIEL NEWCOMERS. Posing for Thiel College photographer are new members of Gr (Pa.) institution's faculty. They include (back row): Assistant Librarian Raymond D Librarian Parker Worley, C. Paul Ryan (languages), Roy D. Adkins (history), Dr. Nelson Y (mathematics), Earl R. Mezoff (admissions-PRO); front row: Eleanor Schumann (bus. ed Robert Markley (languages), Marion George (education), and Dr. Bela Kolossvary (

WISCONSIN . . .

efforts to bring about a restudy" of the ULC Pension Plan.

TWO HUNDRED PERSONS braved rain to witness the cornerstone-laying services at St. Mark's Church, Waukesha. This mission was organized in 1946 by its present pastor, the Rev. George E. Dressler.

A MILWAUKEE NEWSPAPER recently jumped the gun on the successor of Dr. John F. Fedders, retiring after a long pastorate at Lake Park Church. It stated that the Rev. Harold T. Rasmussen, Richland, Minneapolis, had been called. It has been learned that Pastor Rasmussen has returned the call.

A POINTED EDITORIAL in *Light,* the parish paper of the Gethsemane Church, Milwaukee, concerned itself with chapel funerals. "Christians should rebel against the tendency to consider a funeral home or chapel as equivalent to the church. Such places were provided for the unchurched, but it is a decided step downward for Christians to make use of them. Sorrowing relatives need to see not a casket, but the cross. Christian funerals should be the church." Pastor Victor K. Wrigl the author.

DURING A 3½-YEAR PERIOD of re displaced Europeans, Wisconsin Lu learned they had done a pretty go Of the 29,478 persons who were bro this country, 882 had come to Wi Had it not been for delays invo processing, Wisconsin would have 280 more. The majority of the fami making regular payments on advanc for them for their transportation theran Resettlement Service.

THE NEXT ANNUAL MEETING of sin Conference will be held in the dedicated St. Timothy Church, M while the pre-Lenten Retreat ha scheduled for St. John's, Elkhorn.

WISCONSIN LUTHERANS are organ collect from 8 to 10 carloads of old for Lutheran World Relief. Cente been set up for the fall collection therans at Milwaukee, Madison, K Racine, Eau Claire, Marinette, and Mineral Point. Last year, W

ONSIN . . .

d close to 170,000 pounds.

EIGN MISSIONS has claimed the atten- f many Wisconsin churches during r, as the result of visits by Mission- Gordon O. Lindemann and Wilbur E. nd. The former is making a number resses in Central Conference . . . THE ND MRS. HECTOR MAGALEE, British , guests in the synod, will speak dur- tober and November, according to dship Secretary George B. McCreary.

CHARLES A. PULS

NDBREAKING. Ground was broken for $40,000 parsonage for Pastor Ralph W. ght) by members of Trinity Church, Le- Pa., recently. Shown with the pastor ntractor Vernon Lambert, Council-vice it Kenneth Fry, and Contractor Intreri. gation lost its church through a 1944 fire, built a new one costing $185,000 and paid off the mortgage on it within seven years

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YE SHALL BE COMFORTED
By William F. Rogers
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MY FAITH LOOKS UP
By Russell L. Dicks
$1.50

all bookstores, THE WESTMINSTER PRESS, Phila. 7

PENNSYLVANIA:

"Dr. Johnson, Dr. Johnson, Who's Got My Dr. Johnson!"

ALLENTOWN—The telephone at Muhlenberg College rang and the operator answered the call. The caller said, "I'd like to speak to Dr. Johnson, please."

Muhlenberg's operator calmly asks, "Which Dr. Johnson, please?" To this brief question, the caller says, "Dr. Victor Johnson."

The operator, realizing by now that she's fighting a losing battle, asks, "Would you like to talk to Dr. Victor B. Johnson or Dr. Victor L. Johnson?"

The caller is baffled, but a few more pertinent questions by the operator—and about five minutes time—finally brings the caller together with Dr. Johnson on the telephone wire.

That's the case of Muhlenberg these days. Two Dr. Victor Johnsons among the 40 faculty members and students, faculty, staff and everyone else connected with the college finds the going tough at times.

JOHNSON GREETS JOHNSON. Dr. L. Johnson (left), faculty member at berg College for 15 years, welcomes Dr. B. Johnson (right), former associate d Clark University in Massachusetts, wh head the Allentown (Pa.) institution's ment of education.

Fortunately, Dr. Victor L., who ha a professor of history at Muhlenberg 1937, is taller than Dr. Victor B., glasses and doesn't have a crew cut li Victor B. (*see cut above*). So in sig problem isn't as great.

Just how to differentiate between t men has been the center of conve on campus with Muhlenberg's 105t demic year underway.

One enterprising student, discoveri Dr. Victor L. has a doctor of phil degree and Dr. Victor B. has a do education degree, has decided it wo easy to call one Dr. Phil and the Dr. Ed.

Dr. Victor B., who was formerly ciate dean for men at Clark Univer Worcester, Mass., earned his B.A. at Upsala College in 1933 and his ad degrees at Columbia.

Dr. Victor L. earned his B.A. deg Temple in 1931 and his advanced deg the University of Pennsylvania.

Oh yes, both are married, but Dr. B. has three children (including named after dad) and Dr. Victor L. h

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LLENTOWN . . .

en (none named after dad).

this and still no blood relationship en established! But pity the poor hismajor who is taking education courses. going to do a lot of work for Dr. on(s)! SKIP MOONEY

EASED

Robert Johns

Rev. Robert Johns, pastor of St. Church, Youngstown, Pa., died in Hopkins Hospital, Baltimore, Md., 3. He was 53.

graduate of Thiel College and Philaa Seminary, Pastor Johns, following tion by the West Virginia Synod, pastorates in Accident, Md., and stown.

iving are his wife, two children, John l and Ann, his mother and one r.

funeral service was conducted Sept. St. James' Church, Youngstown, by s Charles T. Schlotter, Herman H. nd Pittsburgh Synod President G. nce Himmelman. Interment was in llsville, Pa.

CALENDAR

Women's Missionary Society Convention. Maryland Synod. Evangelical Church, Frederick

WMS Convention, Michigan Synod. Trinity Church, Battle Creek

Luther League Convention, Nebraska Synod. First Church, North Platte

WMS Convention, Kentucky-Tennessee Synod. Third Church, Louisville, Ky.

LL Convention, Indiana State. St. Mark's Church, Evansville

LL Convention, Ohio State. First Church, Mansfield

Brotherhood Convention, West Virginia Synod. Jackson's Mill, Weston

WMS Convention, Canada Synod. St. Peter's Church, Kitchener, Ont.

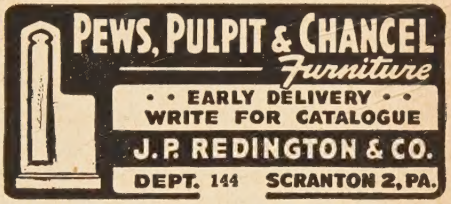
28-30. WMS Convention, Texas Synod. Grace Church, Houston

NOV.

2. Brotherhood Convention, Iowa Synod. Redeemer Church, Des Moines

8. Brotherhood Convention, Ministerium of Pennsylvania

8- 9. Brotherhood Convention, Illinois Synod. St. Mark's Church, Washington



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In conclusion . . . . . .

THE CHURCH WEARS MANY faces at its biennial conventions. A stranger venturing last week into Seattle's Olympic Hotel would have come away with mixed impressions of what United Lutherans are like.

In the lobby and anterooms groups of delegates enjoy the fellowship of reunions after years of separation—perhaps even since seminary days. Others take the opportunity to see new publications and worship aids in the various displays, or to confer with staff members of the church's boards and agencies.

But in the main room where the business sessions take place, there's concentration on the business at hand. Devotional periods are marked by real reverence, for delegates realize the importance of their efforts in God's sight. Discussions and reports are heard with due respect, enlivened by occasional quips of speakers or the presiding officer's great gift of humor which relieves the tension at crucial moments.

Because many synods now practice a system of rotation in the selection of delegates, there's a large group of younger pastors and laymen who are attending a convention for the first time. These "freshmen" are naturally a bit overawed. The size of the church's deliberative assembly leaves them in a bit of a daze. Most floor discussion comes from the "old hands"—board members and those who have learned the ropes.

NO ONE WOULD LEAVE a ULC business session without a deep impression of the amazing parliamentary facility of Dr. Fry. Like a skilled pilot, he leads the deliberations between the Scylla and Charybdis of parliamentary hazards. Amendments to amendments and maze of a three-volume bulletin c ports (an 870-page book plus two able supplements) would often co delegates and bury the convention mass of protocol if it weren't fo president's skillful guidance.

Another impression would sure that of the democratic spirit o church. While reports from a boards and committees naturally extra weight because of the time effort which have gone into their pre tion, any delegate with a legitimate ion has full opportunity to be hea

A STRIKING EXAMPLE of this occ late one evening last week, just b the historic action which called fo use of the RSV in the new hymnal cause of the great interest in the s and the many memorials from sy the Committee on Memorials call open hearing, a sort of "town mee In a crowded room, more than 200 gates and visitors stayed until long midnight, debating and discussin pros and cons of the proposal. democracy in action at its best.

But that isn't unusual. In his r Dr. Fry properly called attenti the organization of our church, makes the congregations supreme in the congregations, each indi member has the basic rights. Our c is a group of earnest Christians, r ing along bravely shoulder to sho sometimes through the night of and sorrow, to be sure; sometimes and with hesitation; but always bo the courage God gives to those wh above all to serve His kingdom.

—ALBERT P. STAUDER

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ie Sunday school Christmas party, love to watch the shining angels and strike the bells with their wands, ng beautiful tinkling chimes.

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yoke for ample fullne
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charges extra.

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Size	Chest	Back Length	Square yoke Cambric	Square yoke Broadcloth	Round yoke Cambric	Round yoke Broadcloth
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BB	30	18	3.50	3.75	4.00	4.25
CC	32	20	3.75	4.00	4.25	4.50
DD	34	22	4.00	4.25	4.50	4.75

CASSOCK SIZ

Size	Chest	Back Length	P
A	28	36	$
B	28	38	
C	30	40	
D	30	42	
E	32	44	
F	32	46	
G	34	48	
H	34	50	

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